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JUNE 1, 1905.

SPECIAL NOTICE.

"Copy" has come to us in such abundance, and of such desirable quality, that we are gladly compelled to enlarge this issue to twenty pages. We expect to make our paper at least twenty pages for every issue as soon as our support will warrant the enlargement. We desire in this way to extend our cordial thanks to our correspondents who have made possible this twenty-page issue.

THE SEVENTH DISTRICT CONFERENCE.

The meeting of the Missionary Conference in Salt Lake, a full report of which appeared in our last issue, in itself fully justified the continuance of the organization, and we feel that the Conference is of sufficient importance to warrant this second editorial reference to it. The delegates were few in number, but none who has talked with any of them could fail to see how deeply they were impressed by the meeting.

There were luminous discussions; there was glowing enthusiasm; there was a definiteness given to the sense of essential unity in the work.

The delegates carried away with them a new and very real appreciation of the problem which Bishop Spalding and his people have to face in Utah. They came to see that the whole country affords no more arduous task. To see is to tell; and to tell is to win increasingly the thought and prayer of the Church. The Bishop of Salt Lake will feel, we believe, a strength of backing such as the work has hitherto not known.

Again, the members of the Conference had discussions which brought very clearly to view not only the need of workers in the West, but the difficulty of getting workers from the East. The young men of the East do not understand the opportunity for service which the West offers. Missionary bishops and others go East and tell them of it, and still they do not understand. The only thing to do is to keep on telling. At a later time we shall try to put before our readers once more the call of the West with the hope that it may be heard by some one who may be found ready to come.

The third matter which the Conference brought home to its members was the importance of the Sunday schools and work among the children. A missionary conference does not often take thought for the children's work; but it is clear that there is no more effective agency for work such as that which the Church has to do in the Seventh District than properly equipped Sunday schools.

An impetus was given to the movement for field secretaries, and the possibility of the dioceses of the Seventh District uniting in the support of one was broached.

Thus to those who took long journeys to attend, as well as to those who are working at Salt Lake, the Conference brought great benefit, and that benefit will be felt throughout the Seventh District.

We share the hope of others, that before many years these conferences may be constituted with legislative powers; but there can be no question of their value without such powers. Indeed, it is their proved value which makes it worth while to discuss at all the further and more formal canonical organization.

PRESBYTERIAN UNITY.

"If some of you join the Southern Presbyterian Church, as you have spoken of doing, you will hardly get comfortably seated before we are all together again." With those significant words Dr. Templeton closed the debate in the assembly of the Cumberland Presbyterian Church upon the question of union with the Northern branch of that church. The resolution of union was passed by a considerable majority. The previous day had seen the unanimous adoption of a similar resolution in the General Assembly of the lower branch. Thus the final step was taken in healing a breach made almost exactly a century ago. The Cumberland Church originated (as did the Methodist in relation to the Church of England) in the inability or unwillingness of the Presbyteries of the Cumberland region to adapt themselves to the needs of a great revival of religious zeal. It has always been, therefore, less strictly Calvinistic than the parent organization; but there were few very deep-reaching differences, and they have been happily overcome. But the most hopeful element in the whole transaction is not the fact itself but the unanimity with which the one assembly has accomplished it; the considerable majority in the other, and the spirit which demands further steps in the same line. That spirit is admirably expressed in the words which we quoted above. No Christian can do other than hope and pray that their prophecy may be fulfilled. The progress toward the final unity of all Christians must be through the uniting, little by little, of those who are nearest together.

THE CHURCH CONGRESS.

The Church Congress just held in Brooklyn is reckoned as one of the very best in recent years. The subjects which it discussed were timely and fundamental. The spirit was admirable.

The Congress is of the utmost value to those within the Church. That is generally recognized. What is not so generally recognized is the great value which it has for the Church in her missionary work. To a large class of the most thoughtful people the Church has a forbidding aspect because it is assumed that not only is thinking not encouraged, but that most religious and theological questions are counted as closed. Such an idea cannot live within range of the Congress. Here is Biblical criticism treated with reverence, but with the frankest freedom and the sole desire to get at the facts; here is the question of the nature of Holy Orders leading to the expression of what seems almost a fundamental diversity of opinion; here is a perfect boldness in approaching civic and industrial and social questions; here are priests, the skirts of whose cassocks touch Rome, and priests whose thought as well as their clothes bear the Protestant trade mark,—and here they meet and are brethren, for they have in common a great faith and a great heritage, and

part of that faith is love of the truth and part of that heritage independence and freedom and frankness.

No thoughtful person can see or read of the work of the Congress without being profoundly impressed by these facts and made to feel that the Church with all her traditions and her fixed faith is nevertheless a moving, vigorous, light-seeking body.

It is one of the misfortunes of our isolation in California that we are unable to take part in the work of the Congress. The only thing that is left us to do is to have our own; not so elaborate, not so learned, not so brilliant perhaps would it be, but helpful and inspiring both to ourselves and the outside world we could surely make it.

THE CONVENTION OF THE DIOCESE OF LOS ANGELES.

The massing of the annual meetings of the various organizations of the Diocese makes Convention week in Los Angeles a very important religious event, spiritually stimulating even if somewhat exhausting physically.

The week opened this year with a great Sunday School mass meeting Sunday afternoon, May 14th, in St. Paul's Pro-Cathedral. Twenty Sunday Schools distinguished by their various banners and coming both from the city and the adjacent towns marched into the Pro-Cathedral singing the hymns of the Church. Probably not less than one thousand in all were present. Pledges were made by the Sunday Schools making the total Lenten offerings for missions not less than $1,000. Addresses were made by the Bishop of the Diocese and the Rev. T. C. Marshall of the Church of the Neighborhood, Los Angeles. The Bishop's Banner, awarded annually to the school having the highest percentage of attendance, was given into the keeping of the Sunday School of St. Andrew's Mission, the youngest mission in the city, a branch of the work of St. John's Church.

Monday was occupied with the sessions of the Sunday School Institute. Holy Communion was celebrated at 9:30 A. M., after which the Institute assembled in the Convention hall of the new Parish House. The morning session was largely taken up with routine business, but to obviate any danger of mental stagnation, the Rev. Chas. T. Murphy, towards the end of the session offered a paper on the place of the Bible in the Sunday School curriculum, and thereby stirred up a spirited discussion. Mr. Murphy's position is that the Prayer Book and especially the Catechism should be the one basis of instruction, the Bible being introduced only as illustrative. Opinion on the subject was quite evenly divided. At the afternoon session the President of the Executive Committee, the Rev. Walton Hall Doggett, presented his report, showing an estimated gain of 500 in the membership of the schools during the year and a considerable increase in the offerings for missions. Mr. Doggett was re-elected to his important position. The remainder of the afternoon was occupied with a thoughtful discussion of the subject of Sunday School Pedagogy by the Rev. Stephen F. Sherman, followed by the Rev. Robert L. Windsor and Miss Mary E. Foy. The topic of the evening session was "How to Stimulate Missionary Interest in Sunday Schools." The meagre attendance would suggest that the stimulation might well begin with the teachers. Addresses were made by two missionaries called to the Diocese by the action of the last Convention, the Rev. T. C. Marshall, city missionary in charge of the settlement work of the Church of the Neighborhood, and the Rev. Joseph McConnell, general missionary of the Diocese. The Bishop presided and concluded with a brief address.

The annual meeting of the Diocesan Branch of the Woman's Auxiliary on Tuesday was attended by delegates from all parts of the Diocese, and was a very enthusiastic and interesting gathering, suggestive of strength in this department of the work. The Rev. Sidney H. Woodford of Oceanside preached an able sermon in the Pro-cathedral at the celebration of the Holy Communion. At the morning session, in the Parish House, Mrs. Hubert, the efficient President, was reappointed by the Bishop, and in a very appreciative address presented with a beautiful gavel on behalf of the women of the various branches. Brief reports were read from the various departments of work, the Altar Department, Junior Auxiliary, Baby's Branch, Missions Class and Church Periodical Club, all which departments are in excellent condition. After the luncheon, which was served to not less than three hundred guests, the afternoon session was occupied with the president's annual address and short addresses from the Rev. Joseph McConnell, the Rev. T. C. Marshall and the Rev. Wm. MacCormack, Secretary of the Board of Missions, and Mrs. S. R. Miller, the Diocesan Missionary among the Indians.

The Tenth Annual Convention of the Diocese was opened Wednesday morning with the celebration of the Holy Communion in the Pro-Cathedral, after which the Bishop read his charge to the clergy instead of the usual sermon. The charge presented in a vivid way the spiritual needs of the city and Diocese and the unsatisfactory condition of the work of our Church as compared with the rapid growth of the city. Out of 200,000 inhabitants of Los Angeles only 50,000, the Bishop stated, are affiliated with organized Christianity, and of the 50,000 only 2,000 are communicants of our Church, or about one in one hundred of the population of the city. Last year the Confirmations were 171 or one for every twelve hundred people. Of these only seventy-two had not been brought up within our own Church, so that our gain from outside was one from every twenty-seven hundred of population. Our lack of aggressiveness the Bishop attributed to over-organization interfering with the spiritual life, especially of the clergy, the decline of family religion, the lack of the evangelistic spirit and the bondage of conventionalism in our methods of work. The effect of the charge was very marked and immediately at its close a committee was appointed to arrange a time during the convention for a full discussion of the situation with a view to devising some plan of aggressive action.

On Wednesday afternoon routine business had the right of way and reports were heard from the Committee on Canons, the Registrar, the Board of Missions, the Standing Committee and the Treasurer of the Diocese. The Treasurer's report showed that $1,400 more were contributed to missions this year than in the previous year, although there is still a deficit owing to the unusual expansion of the missionary work of the Diocese since the last Convention.

On Thursday morning, after Morning Prayer and an hour of routine business, the regular proceedings of Convention were suspended to allow for a discussion of the Bishop's charge. Here followed what was no doubt one of the most solemn, impressive and significant meetings in the history of the Diocese. The Rev. M. C. Dotten, Ph. D., of Riverside read the report of the committee appointed the day before, which report was in itself an unusual document gracefully and feelingly voicing the penitence of the Church, calling the Convention to prayer and not neglecting to offer some practical suggestions for the future. After a solemn period of prayer, led by the Bishop, the discussion was opened. Speakers were limited to five minutes and followed each other in rapid succession. Of the clergy the Rev. Drs. Wilkins and Meany spoke and the Rev. Messrs. Murphy, Porter, MacCormack, Brown, Spaulding, Doggett, Woodford and Lee; of the laity, Messrs. Lamb, Swinnerton, Parsons and Norton. The addresses on the whole were able, deep in feeling, candid in their treatment of the problem and surprisingly evangelical in tone. A Methodist or Presbyterian, had one accidentally been present, would have thought that he had fallen upon an Episcopalian "revival" and would have gone forth and proclaimed the dawn of the millenium. The discussion left no doubt at all that the Diocese is awakening to its great opportunity and great responsibility. At the close of the discussion, in order that the influence of the Bishop's charge and of this meeting might not be dissipated, the Rev. Wm. MacCormack offered a resolution that a committee of seven be appointed of whom the Bishop should be one to suggest some line of action and especially to consider the advisability of arranging a series of quiet days in the parishes and missions and of securing when practicable the services of a missioner from the East or even from England.

On Thursday afternoon the Convention relapsed into business. The report of the Committee on Rules of Order containing a set of rules for the conduct of the business of the Convention was adopted. The question of the consolidation of the Clergy Relief

Fund of the Diocese with the General Fund, was after much discussion and contrary to the majority report of the committee, referred to the Bishop and the Committee on Canons with power to act. A committee on work for seamen was appointed, with the Rev. Chas. T. Murphy of Long Beach as chairman.

It was voted that 5,000 copies of an extract from the Bishop's charge be printed as a leaflet for free distribution, and also that copies of the Church Messenger be placed in the Bishop's hands each month for mailing to communicants, especially those in outlying districts visited by the general missionary. A committee was appointed to plan an appropriate celebration of the tenth anniversary of the founding of the Diocese, which will fall before the next Convention. After the election of the members of the Standing Committee and the Board of Missions and the adoption of a plan of apportionment which provides for all the Diocesan missions, including the work of the Church of the Neighborhood, without a special fund, the Convention adjourned at 7:15 P. M. In the evening the Bishop and Mrs. Johnson received the clergy and people of the Diocese in Kramer's Hall, Grand avenue.

The Diocesan Passover ended on Friday with the annual meeting of the Daughters of the King, consisting of the celebration of the Holy Communion in the morning, addresses in the afternoon, and the annual sermon in the Pro-Cathedral by the Rev. T. C. Marshall in the evening.

The only link missing to complete the chain of annual meetings is a gathering of the Brotherhood of St. Andrew. This omission will in all probability be corrected next year.

T. C. M.

THIRTEENTH ANNUAL CONVOCATION OF THE MISSIONARY JURISDICTION OF SPOKANE.

After an absence of nearly ten years it was my great pleasure to attend the thirteenth annual covocation of the Missionary Jurisdiction of Spokane — the Rt. Rev. Lemuel H. Wells, D. D., Bishop. It is only by contrast that an estimate can be made of progress, and comparing the third annual convocation of the jurisdiction, held in the year 1895, and of which I had the privilege of being a member, with the convocation just closed, the Missionary jurisdiction of Spokane certainly shows a great increase, not so great, perhaps, as all could desire, but certainly so marked as to be a source of great thankfulness. The conditions are the same as prevail in other parts of the Church's work on the Pacific Coast. Everything is comparatively new, and as a result there are the same old difficulties to be overcome, as in all new places. Great and many have been the obstacles and discouragements to be overcome, but it may be said with all truth that these hills are being leveled and the future seems to furnish a bright outlook. While there remain many places unsupplied, still the Bishop is now blessed with a devoted and consecrated body of men. The discussions and addresses in convocation by the clergy showed a high spiritual and intellectual standard. Notwithstanding the pressing claims that the Church has upon the people of the Jurisdiction, there prevails a strong determination to bear their share in the greater work of the Church outside. This was observable in the energy displayed to meet the apportionment placed upon them by the General Board of Missions. The amount, even at this date, has been almost secured, and there seems no doubt that this year the Jurisdiction will fully meet its obligation. Considering the many difficulties under which they labor here to meet the just claims of the Jurisdiction, this is a missionary zeal to be emulated by older and stronger dioceses. Another very striking feature of the convocation was the meeting of the Woman's Auxiliary. Rarely, if ever, have I witnessed a more earnest meeting. In the devotion and spiritual activity of its members there lies a power which as the years go by will make for a great spiritual uplift and extension of the Church in this jurisdiction. I had the pleasure of visiting and inspecting Brunot Hall, a school for girls which has already established a reputation on the Pacific Coast. Founded by the late lamented wife of the Bishop in a modest way, it has now reached proportions in its building and enrollment that makes it one of the leading schools for girls in the whole Church. The Bishop stands at its head and has for Principal Miss Bailey, a thorough and efficient directress, who in turn is assisted by an able corps of teachers. It has an enrollment at the present time of one hundred and sixteen pupils. St. Luke's Hospital, too, which may justly be claimed as a Church institution would do credit to any Diocese.

Many other things might be mentioned, all indicative of marked progress in the Church's work during the past ten years, but space forbids.

The proceedings commenced on the morning of Tuesday, May 9th, at 8:30 A. M., with a quiet hour for the clergy only, conducted by the Bishop. On Wednesday Convocation met in the Cathedral at 9:30. Holy Communion was celebrated by the Bishop, who was also the preacher, Dean Lockwood being gospeller, and Rev. C. H. Beers, epistoler. After an address from the Bishop, the usual routine business, and a lunch served in the Parish house by the guilds of Trinity and St. Agnes, the first subject for discussion, "The Young People," was taken up at four o'clock, and papers were read by the Rev. C. P. Burnett, of Colfax, on the utilization of young people, and by the Rev. T. A. Hilton, of Wenatchee, on the moral education of children, followed by discussion. In the evening a missionary meeting was held and addresses were made by the Revs. W. H. Roots, Grangeville, Idaho; N. N. Dayton, Grangeville, Wash., and W. L. Bull, General Missionary in the Diocese. The session of the Woman's Auxiliary took place on Thursday afternoon, in the course of which the Rev. D. J. W. Somerville, Lewiston, Idaho, spoke on Missions among the Indians, Dean Lockwood, on Alaska and the Apportionment, and Miss Marian Tannatt on Missionary work in Church guilds.

The elections to Diocesan offices resulted as follows: Standing Committee, Rev. H. M. Bartlett, Messrs. G. S. Brooks, and C. Staser; Board of Missions, Rev. W. L. Bull, Messrs. Alex. Herman and R. A. Hutchinson; Secretary, Rev. C. H. Beers; Registrar, Rev. A. O. Worthing; Treasurer, Mr. A. W. Lindsay.

W. C. S.

BOISE, IDAHO.

The Very Rev. Edwin S. Hinks, Dean of St. Michael's Cathedral, Boise, writes:—

"The good people of San Francisco and Portland perhaps may imagine that we are all sage-brush, bunch-grass, and jack-rabbit folk in Idaho, and if you get your notion from a July ride over the Union Pacific road, shut in a parlor car, breathing fine dust, at a temperature of 89 degrees, you are justified.

"Well, we want your sympathy, large and expressive, if your pity shall take the form of some good California dust of greater specific gravity, as our faithful Bishop Funsten can use money to advantage in pressing his work here in Idaho.

"Idaho is a wide-awake State; there are irrigation projects everywhere, valleys are becoming green with grass and orchards, while towns are springing up as if by magic. New mining developments are luring thousands of hopeful ones; and the timber interests are quite extensive, to say nothing of sheep and cattle on the ranges. Boise is an embryo metropolis, with many of the features of a real city, and has beautiful homes, fine public buildings, and a bright future before it.

"From June 1st to 4th we shall have our Convocation meeting here in Boise, at St. Michael's Cathedral, which is a new stone structure built by the Boise citizens at a cost of $25,000. Our missionaries will come in from the distant fields, one of them having nearly eight hundred miles to ride, two hundred of that being in a stage; for our Bishop has a part of Wyoming in his territory, and the great Yellowstone Park is a part of the Boise Missionary District.

"It will be my pleasure to send to the 'Pacific Churchman' some account of our Convocation proceedings, and from time to time items of interest that tell of our existence as an oasis amidst the Sahara of sage-brush desert that one sees from the car windows."

MISSIONARY JURISDICTION OF THE PHILIPPINE ISLANDS.

Bishop Brent arrived in Manila April 4th, with his private secretary, Mr. Jesse Knight. The voyage proved of great benefit to the Bishop after his arduous labors in America, and he is enjoying excellent health now.

The Bishop will assume entire charge of the services in St. Stephen's Church, Manila, for a few weeks, as the Rev. Mr. Johnston will go to Bagnio, Province of Berguet, to take duty there during the residence of the Commission and other Americans seeking a vacation at the summer capital.

Miss Jane S. Jackson, one of the nurses connected with

St. Luke's Dispensary in Tozo, Manila, has offered her resignation, and the Bishop has accepted it. Miss Humphreys, formerly of the Army Nurse Corps, has taken her place.

The Rev. Mr. Staunton writes from Sagada, Province of Lepanto, Bontoc, where is is at work among the pagan Igorrotes: "I am sending you in this envelope the print of our people attending service here in Sagada. I am busy now building a home to keep us dry during the rainy season.

Service at Sagada, Bontoc.

The building will be little but a shelter of grass, as we cannot get boards sufficient to build a more substantial house. As there is no one here who understands the requirements of a house suitable for civilized beings, you may be sure I am busy enough. The baptisms here now amount to 117. Most of the newly baptized Christians are in attendance each Sunday. On Ash Wednesday there were over one hundred present."

Since the above notes were written Rev. and Mrs. Staunton have come to Manila to purchase supplies and attend to various items of business for the Sagada station. Mr. Staunton informs me that there are 150 Igorrotes interested in Christianity and anxious for the instructions and other services that he is holding. Though there are many privations connected with life at Sagada, not least of which is the difficulty of securing provisions for the table, Mr. Staunton says that he enjoys the life there very much. He preaches in English or Spanish, and his interpreter puts his sermons and instructions into Ilocano, the dialect of a Christian Filipino people, which is understood by the Sagada Igorrotes.

Miss Clara Thacher, formerly head nurse of St. Luke's Dispensary, notice of whose engagement to Mr. Mason has already appeared in the "Pacific Churchman," was married in St. Stephen's, Manila, on April 11th by Bishop Brent.

Major E. C. Carter, U. S. Army, who has been for some years a member of the Standing Committee of this missionary jurisdiction, has been transferred to a post in the States, and is under orders to proceed by the next transport.

MISSIONARY DISTRICT OF HONOLULU.

Annual Address of the Bishop.

Bishop Restarick, in his annual address, delivered at morning service in St. Andrew's Cathedral, Hawaii, Sunday, April 30th, made special mention of three church-workers who during the Convocation year had been called from the Church Militant to the Church at Rest, in the order of their departure, namely, Lam T. Chin, of St. Peter's Chapel; Alice Mackintosh and Alice Rycroft, both of St. Andrew's Cathedral. The reports for this year were not yet in hand. Those for 1904 showed contributions amounting to $18,713, not including the large offering in the cathedral on Easter Day, 1904, the total contributions for 1903 having been $11,850, and for 1902, $9,605. The number of baptized members of the Church in the islands is about two thousand. The number of communicants returned for 1904 was eight hundred and ninety, being an increase of a little more than a hundred over the previous year. An interesting account was given by the Bishop of the work at St. Elizabeth's, Honolulu. Two names are specially connected with the work: that of Deaconess Drant, who came out with the Bishop in 1902, and of Mr. W. A. Proctor, of Southern Ohio Diocese, who has from the beginning borne the cost of the institution. Deaconess Drant, said the Bishop, had in a wonderful degree enthusiasm, whole-souled devotion, and inspiring and persistent effort. But the chief reason of her success was the love of her fellow human beings as children of God. They loved her because she loved them, and there arose a remarkable esprit du corps in all who were connected with St. Elizabeth's House. Everyone felt that he or she had a part and a lot in the work. It was a kind of home to a large number of persons. It was a grief to me as well as to all others concerned that she was advised by her physican to give up the work, as she was unable longer to bear the strain. It was a cause of great thankfulness to me that the Rev. Mr. Potwine was on the ground and had a full knowledge of the work, and an additional cause of thankfulness lay in the fact that Deaconess Sands could at once go to live in St. Elizabeth's House. So it is that the work has gone on as before and the increase of opportunities is as marked as ever. Besides the paid workers there are twenty-five volunteers who assist in the various branches, such as cooking schools, the sewing schools—one for the Hawaiians and one for Chinese,—the club for Hawaiian boys, the two girls' friendly societies—one for Hawaiian and one for Chinese,—the evening classes, the Sunday-School, etc. Another sign of progress is the fact that there is on hand as the product of the Easter offering of 1904 and other gifts the sum of nearly ten thousand dollars in cash and pledges for the enlargement of the Cathedral. Work will be commenced at the earliest practicable moment.

The Bishop was also able to report progress in work of the laity. The Brotherhood of St. Andrew conducts service every Sunday at the Queen's Hospital and frequently at St. Elizabeth's, the Seamen's Institute, ships in port and elsewhere. With respect to spiritual progress there are in many places evidences of a clearer recognition of duties and privileges. More communions were made at Easter than ever before, some coming thirty and even forty miles for the purpose. Last year attention was called to the large number of baptisms in proportion to communicants in this missionary district when compared with most dioceses on the mainland. But when we count the number of baptized in the last ten years and the number of communicants as given in reports we are brought face to face with the fact that there is a fearful leakage. This should stir the hearts of the clergy as to the paramount importance of pastoral work. I know that the leakage comes largely from the lack of religious life in the home. There is then the greater necessity of pastoral care and diligence. Great responsibilities rested with the clergy that there may be awakened in the souls of the children a spiritual conception of what their membership in the Church of God means. The danger is lest they grow up with mechanical ideas of the Church and its sacraments and worship. Only teaching, visitation, prayer, and tireless pastoral care can remedy the formal, mechanical idea of religion. Here the Bishop dwelt at some length on the necessity of insisting that sponsorship shall mean more than a compliment given and accepted. Many children do not know who their sponsors are. Similarly as to confirmation it should be remembered that the being "sufficiently instructed" means a great deal more than being able to say the Church Catechism. Those who are prepared, said the Bishop, should be told frankly that unless they expect to attend divine worship, to become communicants and to try to be faithful, practical Christians and to help support the Church, then they are not ready to be confirmed. One reason why Church finances are not in good condition all over the land is that candidates for confirmation are not taught that giving is a Christian duty. I mentioned last year my desire to meet classes, if practicable, before they are presented to me. I have done this on several occasions and hope to make the practice general.

Referring to the neglect of worship, Bishop Restarick said he did not believe in the undue multiplication of societies, but he would like to see a society of the Lord's House in which members were pledged to be in the Lord's House once at least on the Lord's Day. Every effort should be made to get every person to follow this rule. If children were not trained to attend church when young they would not do it when they grew up. If they had to miss either the Sunday-school or the church, let it be the Sunday-school if there is Christian training at home. But better have a

short session of the Sunday-school and then take the children to church.

They need a revival of religious life in the homes. They read of the utter lack of honesty and honor in so many cities and States among legislators; of divorces and the lack of any sense of responsibility on the part of those who take solemn obligations. All this had come with the decay of religion in the home and the best, and truest, the deepest revival would be to become earnest in faithful attendance at the house of God and the reading of the Holy Scripture and prayer in the home. The old question is this, "Is the life," the spiritual life of ourselves and children, "Is the life more than meat?" "The answer which thousands of homes are giving is that meat and raiment and wealth is more than the 'life.' It is because of this that we need a revival and a conversion of heart."

The address laid much stress on the duties of the church towards the different races to be found in the islands.

"No one could have attended the Easter services at the Cathedral and not have been impressed with the catholicity of the church. At 7 a. m. service at which I assisted there were Hawaiians, white people, Chinese, Japanese, and those whose ancestors came from Africa. At the children's service the building was packed with the children of different races all singing the praises of the risen Christ, all marching under His banner. What a lesson to us of the power of the gospel of Jesus Christ and the success of missions. We of many races are living together here, working out problems of deepest interest to humanity. Let each man as a Christian do what he can to destroy race prejudice in sight of the fact that we are all living here together as children of God. The man who by word or deed encourages or fosters race hatred is an enemy of the cross of Christ and of all that makes human progress. The past is past, the present day is ours; let us learn to seize the opportunities of the hour to do the work God has given us to do. Let the cathedral and every church in the islands stand for the idea of mutual consideration. Difference is not inferiority. We white people have much to learn from the races living around us, as well as they from us. The heathen around us are getting their ideas of Christianity from us. Many of these are going back to their homes with impressions gained here as to the religion of Jesus Christ. I thank God for the number in these islands who rise to the sense of their responsibilities. We live where we are in touch not only with the best traditions and life of Christianity, but, on the other hand, are in touch with the great teeming life of the Orient. Our position is important to a degree altogether out of proportion to our size and population. Nowhere in the world do various races live together with a better understanding and mutual consideration and respect. Nowhere else in the world could be witnessed such a sight as I looked down upon last Sunday afternoon in the cathedral."

These men should not be allowed to return to their widely distant homes with the impression that Christians are indifferent and that most of them only go once or twice a year to their heavenly Father's House; that many served no God but gain. Much was said of the need of additional laws. The only remedy for the lack of civic and political righteousness was to be found in individual righteousness, personal consecration to God. In the Cross lay the solution of the problems of social life. It was not the function of the Church to enter into politics. She could not do that without detriment to herself. Her function was to train men in righteousness and exhort them to put it into practice, to try to reach the roots of the matter by purifying the heart from which are the issues of life.

CONVOCATION OF SAN JOSE, CALIFORNIA.

The regular spring meeting of the Convocation of San Jose was held in the Church of St. Matthew, San Mateo, on Tuesday and Wednesday, May 23d and 24th. The proceedings began with a very bountiful luncheon served in the Parish House by the ladies of the parish.

At 2:30 p. m. Tuesday Convocation was called to order and opened with prayer by the Dean, the Very Rev. N. B. W. Gallwey. A goodly number were present, but the roll-call and reading of minutes of previous meeting were omitted by reason of the absence of the Secretary.

The Rev. Kinsley Blodgett, of Menlo Park, was elected Secretary.

The Dean's report told of his efforts to visit all of the missions and of the progress he is making in that direction. He told of multiplying opportunities through the opening of the country by railroads. He congratulated the Convocation on its record in the matter of apportionment.

Convocation then resolved itself into a Sunday-school institute, over which presided the Rev. E. L. Parsons, the chairman of the Diocesan Sunday-school Commission. Three special topics were presented before the Round-table Conference began.

The Rev. C. T. Walkley, Rector of St. Paul's Church, Oakland, spoke of the training of teachers, dwelling on the necessity of training of the whole personality, and not only the intellectual side of the individual; training in promptness, obedience, regularity, ability to keep order, and then, also, training in the catechism, the Bible, the meaning of the Church, in devotion, prayer, and worship; to teach teachers and scholars together by reviews and examinations, and by study of manuals such as that of Dr. Hodges.

The Rev. L. C. Sanford, Dean of San Francisco, then presented the curriculum as practically decided upon by the Sunday-school Commission, showing how this curriculum, based as it is on that set forth by the New York Sunday-school Commission, follows in a general way the grading of the children in the public schools, and how its work is divided into the two general sections of text-books and memory work. This curriculum will be published in full in the next issue of the "Pacific Churchman."

The Rev. Mardon D. Wilson, Secretary of the Diocese, then outlined the proposed plan of securing as soon as possible a field secretary for Sunday-schools. The purpose would be to go about among the Sunday-schools of the Diocese, on invitation of the clergy, helping to rouse and keep alive interest in the whole subject of Sunday-schools, encouraging and helping teachers in the weaker Sunday-schools, and where it was found practicable arranging for and possibly conducting teachers' training classes, either in individual parishes or in two or more parishes or missions in combination. The Convocation by resolution put itself on record as endorsing the movement for a field secretary and pledging its support to the matter either for the Diocese of California or in connection with the Seventh Missionary District.

Proceeding to the conference on the questions as prepared for the Convocation of San Francisco, the discussion was quite general, and covered the following questions: (a) How can we secure regular attendance? (b) Which is best for the Sunday-school: the church hymnal or a special hymnal? (c) Should prayer-books be used for the Sunday-school service? (d) Which is the most satisfactory system of marking? (e) Should children be graded according to their status in the public schools or according to their knowledge of the catechism or Bible? (f) What use should be made of prizes? (g) Should the Sunday-school be self-supporting or supported by the parish? (h) Should Sunday-school teachers call on their pupils?

In the evening the service began at 8 o'clock, when evening prayer was said by the Rev. F. B. A. Lewis, M.D., the Rev. C. S. Fackenthall, and the Rev. G. M. Cutting. Addresses were then made by the Rev. C. T. Walkley on his impressions and remembrances of a missionary trip in Monterey County; by the Rev. L. C. Sanford, giving some reminiscences of the recent Missionary Conference at Salt Lake; and by the Bishop of the Diocese, who laid stress, among other things, on the proposed plan of deputation work, which is likely to be put into operation in the autumn.

On Wednesday morning, after the celebration of Holy Communion, the Convocation proceeded to a conference on the Bishop's proposed plan of Deputation work. It was most enthusiastically received by all present. Each missionary outlined the points within or adjacent to his field that might be reached, and the plan promises most excellent results.

This naturally led up to a further discussion of the Plan of Apportionment and its application to the parish mission and individual. The conclusion being that almost every parish and mission within the Convocation pledged its share or more of the Apportionment so that the prospect is that this Convocation will be able to report to the next Diocesan Convention that it has raised all that has been asked of it for the work of Church Extension within the Diocese. Altogether it was a most satisfactory meeting of Convocation.

CONVOCATION OF SAN JOAQUIN.

The Spring meeting of the Convocation of the San Joaquin was held in St. Luke's Mission, Selma, May 10th, 1905. The Rev. D. M. Brookman was preacher. The Convocation opened with the celebration of the Holy Communion at 10 A. M., and immediately after the Benediction organized. The Ven. Archdeacon John A. Emery, Very Rev. H. S. Hanson, Rev. J. Nicholas, Rev. Geo. Robinson, Rev. D. M. Brookman and Rev. C. L. Thackeray answered the roll call.

A recess was then taken.

The afternoon session was called to order by Dean Hanson at 2 P. M. After discussion on various matters, the Archdeacon conveyed the Bishop's greetings and regrets, and spoke of the Bishop's Pastoral Letter and its purpose, requesting each clergyman to have it published in the local paper of his Parish or Mission.

The matter of raising money for church extension was discussed with much interest, and the necessity of applying the apportionment plan to the individual was pointed out as supplying the link in the chain which would assure complete success to that plan—since if each communicant would put away three cents a week for that purpose we could meet not only the Diocesan but also the General Apportionment. The Rev. G. Robinson spoke of the death of the Rev. A. S. Clark, and moved that resolutions be sent from Convocation expressing our sympathy. The vote was unanimous, all standing, and the Revs. G. Robinson and C. L. Thackeray were appointed a committee to draw up resolutions. Much interest was taken in the plan of the Deputation System, which was brought before the meeting by Archdeacon Emery. After an animated discussion the clergy offered their services to help forward this work, and upon the suggestion of the Archdeacon the Very Rev. H. S. Hanson and Revs. R. H. Starr and D. M. Brookman were appointed a committee to block out the work. The Convocation having been invited to hold its Fall meeting in St. James', Fresno, adjourned at 5 P. M.

The Missionary Meeting in the evening at eight o'clock, was well attended, and addressed by the Revs. J. Nicholas and G. Robinson, on the subjects: "The Need of Consecration of Life," and "How to Gain and Retain the Interest of the Young."

SERMON AT ORDINATION IN ST. MARK'S, BERKELEY.

By Rev. Burr Miller Weeden.

1 Cor. 4, 1. Let a man so account of us as of the ministers of Christ, and stewards of the mysteries of God.

In the New Testament, men in the second order of Christian ministry are most often named Presbyters. The word "priest" is etymologically derived from "presbyter" but in the modern languages it also translates the Hebrew "Cohen," the Greek "Hiereus" and the Latin "Sacerdos." Thus confusion has arisen. Some have been ready to deny altogether to the Christian ministry the sacerdotal grace and character, while others have hastened to apply to the Christian priesthood, by a naked literalism, the narrow and purely formal functions of the Sons of Aaron. But in truth the Christian priesthood includes and far transcends the ancient names and old functions. There is a purified offering laid up in Heaven, independent of the blood of beasts shed on Jewish and pagan altars. The offering of Himself to the Father by Jesus Christ was a full, perfect and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world. A function of the Christian priest is to accomplish the ceremonial appropriation to his people of the benefits of that sacrifice. This he does by divine commission in the Holy Communion. In this same sacrament the priest also pleads and presents before God the memorial of the sacrifice of Christ. Moreover, the priest is to express in his daily life the spirit of Christ's sacrifice by the constant service of others. If a minister is in any sense what Paul defined—steward of the mysteries of God—he is priest and more than priest. Never, respecting any sacrifice to be offered by Aaron did God say "This is my Body. This is my Blood." The man who dispenses the mystery of the Incarnation by teaching and through the sacraments that Christ ordained is more than priest; he is a steward unto God.

(The preacher spoke of the venerable authority by which the Church ordains to holy function, and of the ancient succession of her bishops as vehicles of divine grace. He said that if anywhere or ever the act of investing or consecrating could confer grace and authority, then that grace and authority are here).

The Christian ministry is a calling, not a profession. No man taketh this honor unto himself, but he that is called of God. A man may properly profess knowledge of the law, proficiency in medicine, skill in teaching, but no man may profess worthiness or ability to minister the mysteries of God. His worthiness is of the God who calls him. The Christian minister is a called man also because he is summoned to heights of dignity and heroism to which no human being has yet attained. He who should minister Christ perfectly could only be Christ Himself. But there are always nobler possibilities ahead for the Christian priest, higher rounds on the ladder that reaches from man to God.

I. The Christian priesthood is a calling to heroism. The walks of life seem to lead into the commonplace to-day. The dream of knight errantry has passed. In place of the crusader's sword we have the quiet power of brain and wealth. How shall the young man of to-day prove himself a hero? Law and medicine and finance and engineering offer certain golden prizes, but hardly the opportunity for heroism. Shall the young man enter the army? He may be held for the best years of his life to the indolence of the barracks or sent forth to die in a national quarrel that is unworthy and unjust. But there is the mission field of the Church. If a man would find the chance for physical bravery, the test of physical endurance, the full scope for courage and generosity of heart, let him follow our own Apostle Peter Rowe to Alaska and bear the banner of light into the frozen camps of the miners and the dark lodges of the Indians. Let him invade the jungles of Africa as the messenger of Christ. Let him penetrate central China and minister the grace of God to ignorance and bestiality, knowing that at the next insurrection he may be martyred to the Faith. Or let him carry the cross into the jungles of night and misery and vice of our own large cities. Let him carry his refinement, carry his education, carry his compassion, and build the foundations of the kingdom of Christ while the armies of darkness and disease assail him. There is another kind of heroism which is perhaps the hardest and noblest of all. It is to go as a common minister into the common life of our time, live faithful to the Christ ideals of truth and purity and manhood, minister and preach the virtues of the spirit life to a materialistic generation, and stand as a Christ figure amid the lust and greed of the world. The little men of the hour are saying that the precepts of Christ are not practicable and that the ideals of the Christian priesthood are Quixotic. They were not impracticable in the age when martyrs endured and confessors stood forth in the name of Christ. In some way those precepts and ideals have saved the world so far as it has been saved at all. To go forth and make Christ's precepts practicable by practicing them and make Christ's presence real by ministering Him, may be to go to pain or even martyrdom, but it is to be a hero in very truth, to endure and have the victory for the one holy and imperishable cause in this world.

II. The priesthood is a calling to intellectual endeavor. The noblest challenge to the mental powers of the young man to-day is to re-state, re-interpret the Christian doctrine into terms of modern life. The time has come for that doctrine to take possession once more of the human mind and conscience. Throughout the realms of thought there has come a felt and deep need of God which rebukes the militant forms of agnosticism and moves forward to re-enfranchise the human intellect.

(The preacher said that the world of thought was now prepared for a new and triumphant entrance of religion. We are at the end of the substitutes for Christianity—materialism, the theory that salvation may be attained by social means, and the faith in culture as a redemptive power).

The Church is ready to-day to conquer by those great truths that are the peculiar property of the Christian revelation. But they must be re-stated in terms of the life of to-day, re-applied to the problems of to-day, breathed anew into the hopes of to-day. Here is the challenge that the pulpit makes to every youth of intellect. Come and preach the new truth which is the old. Preach it not at second hand. Do not echo the statements that you have heard in the lecture room. But be a newly born voice of the Holy Ghost. Here is a challenge to what is manly in you, your nerve, your strength, your ability. The pulpit will tax them all. Witness the breakdown of Robertson at 37, of Channing at 40, of Brooks at 57. But this only proves the intensity, the power, the worth-while function of earnest Christian preaching. To-day young men are going into the law whose talents fit them for the ministry, into business

only to find the ranks over-crowded by college men like themselves who are fitted and called to the work of ministering and preaching. The bright youths with hungry minds, moral earnestness, active imagination, are in chief danger of misfit in the professions of life. Their gifts are fulfilled and crowned in the Christian ministry.

III. The Christian priesthood is a call to usefulness. In the Babel of modern life, the strife of forces, the confusion of doctrines, every day witnesses the fall of some generous theory of social salvation and every evening hears the impeachment of some program for moral reform. A young man is perplexed and disheartened. The generous aspirations of youth reach out to take hold upon some life plan for the service of the race. But what shall it be? What will stand the test of time? No movement of the day that is not declared by wise men to be vain, no institution that is not condemned by good men. Only Christ—He stands irreproachable—everybody believes His teachings. What is there in the life of Christ that you can find fault with? What is there in His precepts that you dissent from? If we lived as Christ lived, would not this world be heaven? The world needs Christ more than anything else. The world begins to feel the need of Christ. When Christ first came, the world wished another kind of Messiah—a soldier, a conqueror, a king, and it rejected the Prince of Peace. But now the minds of men are changed. I believe that if Christ came in visible presence to-day men would say nothing except praise and welcome. Men have tried all other saviors—the august emperor, the world conqueror, the oligarchy of the nobly born, communism, anarchy, the harnessed powers of nature—men have tried them all—and now humanity has come to its last resort and final experiment by placing the powers of government and the stewardships of social institutions in the hands of the masses. To-day, out of the shadows and perils and woes of modern democracy men are crying out for a new Savior—Ah! the old Savior, Jesus Christ of Nazareth. Only he can save this modern world and lift it above catastrophe. And may God help us! We clergy, with our divided ranks, our careless attitude to the problems of the hour, are the ministers of Christ, to bring Him into the hearts and lives of men.

What will bring unity and justice and peace into these crying injustices, these bitter prejudices that divide employers and employed into hostile ranks? Can law do it? Can armies do it? Can socialism do it? Can arbitration do it? Can anything or anybody but Christ do it? Will any force except a Christian revival that reaches the hearts of capitalist and laborer alike, refound and reground our tottering social order? Answer it—you who have seen the failure of every remedy that the best minds of the age could devise. There is a call to young men who would be useful—go and minister Christ on the battle line. Preach the Christ of love in the power of the Holy Ghost. Preach the Christ of justice, as Elijah preached, by the authority of the Most High. Lift up the message of righteousness and temperance and judgment to come, a message that must make men pause.

What can solve this race question? Ten million negroes are in our midst, as alien from us in temperament and intellect as night is separate from day. Who will make the negroes self-contained and virtuous? Who will make the white people forbearing, kind, self-sacrificing. What mediator will prevent this threatened war of race with race? Will the industrial educator? He can teach the negroes how to work. Can he give them the love of work? Is it not a heart change that white and black men need? Is it not Christ who holds the key to these crying problems of the South? Is it not the young man who will devote his life to the sincere ministry of Christ who will do the most to remove the dangers of the hour?

Who will bring peace on earth? Can human power hold in chains the selfishness, the lust of blood, the animosities of the greatest nations? Venezuela we can compel to arbitrate. But Russia and Japan—who shall bring a police power to bear on them? Under the flags of France and Germany over a million men stand armed to-day. Who shall make them peaceable? Who shall allay in this country the growth of that spirit of militarism that has ever been the cause of the overthrow of republics? Not world congresses or Hague tribunals will achieve human brotherhood. "On earth peace" is the gospel only of Bethlehem. By the Prince of the House of David this peace must be conferred, or it will never be conferred at all.

In the courts and penitentiaries and on the battlefields, the one need, the only need, is Christ. In the spots of vice and squalor, in the homes of gilded misery where the rich abide, all over this broad land, all over the world, the one need is Christ. And here is the call to the young man who would be useful. Seek through the Church and the Church's Christ the gift of the Holy Ghost. Then go out and minister Christ. Every ministration shall bring nearer the kingdom of God. No work shall be in vain. Have what a priest may have and ought to have—the bright vision into the spiritual universe, the sensible presence of the encompassing God, and then bring the glories of your religion to men of darkened conscience and shortened sight. Show them heaven and the hereafter. Overarch their clouded lives with the splendors that stream from the ascended Christ. Minister to them not forms and words, but sacraments and messages in which moves and speaks the Spirit of God.

ST. LUKE'S HOSPITAL.

One might say that a hospital is representative of both the beginning and the end of Christian endeavor. As a beginning, it is a means of laying foundations in Evangelical work, and, as an end, it represents an ideal of charitable effort. It must be evident that as careful management is required to carry on a hospital, as to prosecute successfully any sort of business enterprise. There is a business end to a hospital as well as to a Sunday School or a Church. What in the life of any Church institution sometimes looks like exclusiveness, want of sympathy, or penuriousness, is frequently nothing more than common prudence, or a refusal on the part of the management to assume responsibilities that a lack of financial ability makes imperative. It is true that many a deserving case is turned away from every institution doing charitable work, because proper care could not be rendered were every such case admitted. Take the affairs of any household—one or more additional members might make all the difference between prosperity and bankruptcy. An institution that undertakes to do more than its resources warrant is not a credit to any cause. Within its means of giving help gratis to worthy cases, or of making rates to some whose claims are good, St. Luke's Hospital, San Francisco, is doing a quiet, steady, and noble work. It is a privilege for one who knows the institution from personal experience to bear testimony to the first-rate quality of the attention received by patients. The staff of physicians and surgeons are among the best in the City, while the nurses are young ladies of estimable character and ability. The Bishop of the Diocese is President of the Board of Directors, the Archdeacon Treasurer, and two of our City Clergy, the Rev. Messrs. J. F. Trivett and J. P. Turner, are respectively Superintendent and Chaplain. At stated times the Services of the Church are maintained for the benefit of the officers, nurses, and convalescents. The ministrations of the Chaplain are at the disposal of all requiring the Church's consolation.

Regular hospital rates are rightfully charged to those who are well able to pay. In a city like ours there is no more reason why a hospital should be free to everybody, unless it be heavily endowed, than that a general merchandise store should keep open house to all comers. In one's patronage of a Church Hospital, the regular fee paid may be regarded both as a compensation for value received, and as the bestowal of means for the help of others less able to pay. The following account of work that is being done at St. Luke's Hospital, is from data furnished the Rector, upon application, by the Superintendent:

A member of one of the City Parishes was at the hospital for about one year. The arrangement for this patient was to pay a very small sum per week. This was only done for eight weeks. A private room was occupied for which the hospital receives $17.50 per week. Another patient from one of our parishes occupied a bed in ward for six weeks free of charge. Likewise a case from one of the Church orphanages was cared for in ward free of charge for seven weeks. Two other patients occupied beds in ward, gratis, for six weeks each. A patient, sent to the hospital by one of the Diocesan officers, occupied for one week one of the most expensive rooms, and was also operated upon free of charge. Another patient was operated upon by one of our most eminent surgeons, and occupied a bed in ward for four weeks free of charge. Other cases have been cared for gratis in ward for respectively two, three, four, and five weeks.

In adition to those named above, in the last two years twenty-one patients have received treatment who have entered the hospital agreeing to pay regular rates. As they were there longer than it was expected they should remain, and their means ex-

(Continued on page 16.)

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NOTICE.

THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY

is the Church in the United States organized for work—to fulfill the mission committed to it by its Lord and Master, Jesus Christ. If you are baptized you are a member of that society.

The care of directing its operations is intrusted to a Board of Missions appointed by the General Convention.

These operations have been extended until today more than 1,600 men and women—bishops, clergymen, physicians, teachers, and nurses, are ministering to all sorts and conditions of men in our missions in North and South America, Africa, China, Japan, and the Islands.

The cost of the work which must be done during the current year will amount to $750,000, not including "Specials." To meet this the Society must depend on the offering of its members.

ALL OFFERINGS should be sent to Mr. George C. Thomas, Treasurer, 281 Fourth Avenue, New York City. They will be acknowledged in *The Spirit of Missions.*

MITE BOXES for families or individuals will be furnished on request.

The Spirit of Missions tells of the Missions' progress, and is fully illustrated. Price, $1.00 per year. Send for sample copies.

Other publications of the Board, giving information in detail, will be furnished for distribution free of cost, upon application. Send for sample package.

Copies of all publications will be supplied on request to "The Corresponding Secretary, 281 Fourth Avenue, New York City."

All other letters should be addressed to "The General Secretary, 281 Fourth Avenue, New York City." Correspondence invited.

A. S. LLOYD,
General Secretary.

Legal title (for use in making wills): THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY OF THE PROTESTANT EPISCOPAL CHURCH IN THE UNITED STATES OF AMERICA.

OFFICIAL JOURNAL.

April 24.—Monday in Easter week, A. M., at Iona Churchyard, made an address, the Rev. J. P. Turner celebrating the Holy Communion.—P. M., at St. Saviour's Community House, confirmed three, and addressed them.—Received from the Bishop of Oregon acceptance of the Letter Dimissory of the Rev. H. M. Ramsay.

25.—Evening in Grace Church, San Francisco, assisted by the Rev. D. J. Evans, Rector, married the Rev. David M. Crabtree and Miss Eugenie Hortense Manette Hawes.

26—M., in Grace Church, San Francisco, assisted by the Rev. S. H. W. Digby, married the Rector, the Rev. David John Evans, and Miss Suzanne Gray Le Count. — Eveneing, in St. Paul's Church, Oakland, assisted by the Rev. Charles T. Walkley, married Liteutenant Charles Emery Hathaway, U. S. A., and Miss Mary Van der Carr Hyde.

27.—P. M., in San Anselmo Chapel, Ross, married Mr. Benjamin Harrison Dibblee and Miss Isabel Kittle.—Evening, in St. John's Guild Hall, gave diplomas to and addressed graduating class of Nurses' Training School of St. Luke's Hospital.

28.—Evening, at Japanese Mission, San Francisco, baptized three adults and confirmed seven, with address.

30.—A. M., in St. John's Church, San Miguel, baptized an infant, celebrated the Holy Communion, and confirmed three, with sermon and address.—Evening, in St. James', Paso Robles, confirmed five, with sermon and address.

May 1.—St. Philip and St. James' Day.—Evening, made an address at meeting of Convocation of San Francisco in St. John's Guild Hall, San Francisco.

4.—A. M., in St. Mark's Cathedral, Salt Lake City, took part in opening service of the Third Conference of the Seventh Missionary District.

5.—P. M., addressed the ladies at the Conference.—Received from the Bishop of Tennessee Letter Dimissory of the Rev. Reginald H. Starr, D.D.

6—In attendance upon the sessions of the Conference.

7.—II. Sunday after Easter.. A. M., in St. Mark's Cathedral, Salt Lake City, preached.—P. M., with other members of Seventh Missionary District Conference, visited Bishop Leonard's grave, read collects and decorated it.—Evening, made one of the addresses at Missionary mass meeting in the Salt Lake City Theater.

9.—Received from the Bishop of Ohio notice of the deposition of Elmer E. Esselburne, Presbyter, for causes not affecting his moral character.

10.—A. M., in St. Paul's, San Rafael, confirmed nine—including eight from the Hitchcock School—and addressed them.

12.—A. M., at annual meeting of Good Samaritan Day Nursery of the Cathedral Mission, made an address. Received from the Bishop of Massachusetts notice of termination of sentence of deposition of Edmund Smith Middleton, former order not stated.

14.—III. Sunday after Easter. A. M., in St. Mark's Church, Berkeley, confirmed forty-five, received one into the Communion of the Church, and addressed them, celebrated the Holy Communion and ordained the Rev. Cecil Mortimer Marrack and the Rev. Wilfred Reginald Haughton Hodgkin to the priesthood, the Rev. Burr M. Weeden being the preacher.—P. M., in Grace Church, San Francisco, baptized an infant.—Evening, in Trinity, Menlo Park, confirmed four with sermon and address.

15.—Evening, at Cathedral Mission, made an address at meeting of members of the Brotherhood of St. Andrew to greet Mr. Houghteling, the Founder of the Brotherhood.

16.—A. M., at Corte Madera, consecrated the Church of the Holy Innocents, celebrated the Holy Communion and preached, the erection of the Church being directly due to the work of Archdeacon Emery, the twenty-fifth anniversary of whose ordination to the Deaconate was on this date.

17.—P. M., at Pleyto, preached.—Evening, in St. Luke's Church, Jolon, took part in the service.

18.—P. M., in St. Matthew's Church, San Ardo, preached.

19.—P. M., at the Cathedral Mission, in the presence of the Rev. J. P. Turner and the Rev. N. B. W. Gallwey, Presbyters, deposed from the ministry George Lawrence Parker, Presbyter, at his own request, and for causes not affecting his moral character.—P. M., in St. Luke's, San Francisco, held special confirmation of two.—Evening, in Chapel of St. Matthew's School, San Mateo, confirmed six of the boys and addressed school.

20.—A. M., at "Arbor Day" of the Anderson Academy, Irvington, made an address.—Received William Walker Anderson, M. A., as a Postulant for Holy Orders, at the recommendation of the Rev. Hamilton Lee.

21.—IV. Sunday after Easter, A. M., at Church of the Saviour, Hanford, catechized Sunday School, confirmed thirty-one, preached and addressed candidates.—Even-

WHY NOT NOW?

The General Clergy Relief Fund needs an income of $200,000 per year, and for that purpose the endowment must be large. There are over 450 annuitants.

It is earnestly hoped that people of means will establish funds to be known by their names for the uses of the Society.

No contribution or bequest for any other purpose will bring forth so much gratitude and thankfulness from devoted and self-sacrificing people down through all the years.

Our great philanthropists have built themselves monuments in endowing excellent material institutions and have won applause, but many times criticism, hardly ever love and gratitude. Here is a field in which to endow living souls and to win from succeeding generations of good men and women love and unbounded gratitude and a blessed memory.

May God put it into the hearts of many loyal Church men and women to give such funds to be called by their names.

Why not make yourself happy and others grateful by doing some of the good things now you are planning to have your executors do?

REV. ALFRED J. P. MCCLURE,
Assistant Treasurer.

THE GENERAL CLERGY RELIEF FUND, THE CHURCH HOUSE, Twelfth and Walnut streets, Philadelphia, Pa.

ing, in St. James' Church, Fresno, confirmed twenty, with sermon and address.

22.—A. M., at Commencement of St. Margaret's School, San Mateo, gave the diplomas and made an address.

WILLIAM F. NICHOLS.

PERSONALS AND NOTICES.

Sister Anna entered into the Rest of Paradise on Thursday, May 25, from the King's Daughters' Home in Oakland. The Burial Office with the Holy Communion was said in St. John's Church, Oakland, on Saturday, May 27. The interment was in Iona Churchyard of Cypress Lawn Cemetery. Her death makes another break in the ranks of the original Order of the Good Shepherd of this Diocese. Sister Anna was intimately associated with the beginning of the orphanages of the Diocese when the boys and girls were taken into the one institution. When the work grew and separation seemed desirable Sister Anna became the head of the Maria Kip Orphanage for Girls, and her work in that institution will remain as her permanent memorial.

The Rev. Barr Gifford Lee of St. Peter's Mission, San Pedro, Cal., has accepted a call to the Rectorship of St. Paul's Church, Salem, Ore., and will enter on his new duties about Trinity Sunday.

The Rev. David Evans, while on his vacation in the Santa Cruz Mountains, held service on two Sundays at Ben Lomond, and also on Sunday, May 14th, he held service in Boulder, which was the first service of our Church in that village.

The Rev. W. E. Hayes has been duly elected to the Rectorship of All Saints' Church, San Francisco, and was instituted thereto on Sunday, May 21st, by the Archdeacon of California, acting by special delegation in the necessary absence of the Bishop.

A Sunday School was organized on Sunday May 14th, in the Improvement Hall on Madrid Street, between Brazil and Persia streets, San Francisco, by Archdeacon Emery and Deaconess Dorsey. This is in the outlying southern portion of the city, where there is promise of growth and development.

The Pacific Churchman and The Spirit of Missions can be obtained in combination for $2.50. Please correspond with this office.

A fountain pen was found in the Rectory of St. John's Church, San Francisco, after the meeting of the Convocation on May 1st. The owner can obtain pen on application to the Rector, with proof of property.

The Journal of the Diocese of California for 1905 has been distributed. If, however, there are any persons entitled to it who have failed to receive their copies, the Secretary of the Diocese would be very glad to hear from them.

The Canons of the Diocese of California, as revised by the Convention of 1905, are now ready for distribution, and can be had on application to the Secretary, Rev. Mardon D. Wilson, 731 California Street, San Francisco.

BROTHERHOOD OF ST. ANDREW.

The San Francisco Junior Local Assembly of the Brotherhood of St. Andrew publishes occasionally a little booklet of Junior Notes under the very creditable editorship of Leslie C. Kelley. The last issue contains an interesting paper entitled "Boys and Bishops," written by the Bishop of California.

The local Assembly of the Brotherhood met in St. Mark's Church, Berkeley, on the evening of Thursday, May 11th. It was a successful and helpful meeting; the addresses were all earnest and thoughtful and were confined to laymen.

There was an adjourned meeting of the local Assembly on Monday, May 15th at the Cathedral Mission in San Francisco, where addresses were delivered by Mr. James L. Houghteling of Chicago and by the Bishop of California.

THE CHURCH DIVINITY SCHOOL.

On June 14th will take place the ordination of the graduating class, in the Church of St. Matthew, San Mateo. The hour is 10:30 A. M.

The sermon will be preached by the Rev. Dr. Clampett of San Francisco.

At the close of the service, visitors will be entertained at luncheon by the Parish.

All who intend to come to San Mateo for the ordination are requested to notify the Very Rev. N. B. W. Gallwey, San Mateo, or else the Rev. J. O. Lincoln, San Mateo, before Sunday, June 11th.

The Church Divinity School has received a large number of books from the Rev. Wm. Lucas, most acceptable and timely.

Two volumes have also been given by Miss Robertson, one from the Rev. Mr. Hayes, Diocese of Western New York, one from the Rev. Sebastian Dabovich, one from the Rev. E. B. Stewart of Chicage, one from Mr. S. L. Phillips, Washington, D. C.

The library is nearing 5000 volumes and is always in need of modern standard books.

ALUMNI MEETING.

The following notice explains itself, and we hope will be noted and observed by all concerned:

The ninth annual reunion of the graduates of the Church Divinity School of the Pacific will be held at San Mateo on Alumni Day, Tuesday, June 13, 1905.

The program, as decided upon at the last meeting, will be as follows: 1 P. M., luncheon at the hotel; 3 P. M., business meeting and admission of new members; 4 P. M., reception of Alumni by the Rector and the people of St. Matthew's Parish; 8 P. M., annual service, sermon by the Rev. J. P. Turner. Provision will be secured for visiting members to remain over night without expense. Please indicate on enclosed postal whether or not you can be present, and return it at once to the secretary.

A large attendance is urged. There can be no better way for us to manifest an interest in our Alma Mater, and to prove our appreciation of the noble work of our Bishop. If you can not possibly be present, please send a message that may be read at the meeting. Some account of your work would be of interest. With kindest regards, cordially yours,

CECIL MARRACK, Secretary.

CHURCH PERIODICAL CLUB.

Bishop Rowe addressed the Librarians at their last quarterly meeting at the Occidental Hotel on the great need of good reading matter for distribution among the white men and Indians in Alaska.

The Correspondent is now making up a box to be sent to Alaska this month and wishes contributions of good novels, illustrated magazines and weeklies (not too old). For the Indians we want rolls containing Scriptural scenes, illustrated Bibles or Bible story books, and picture books, as they require objective teaching.

Kindly send to the Diocesan House, 731 California Street, addressed to the Correspondent. Donations of money towards expressage will be greatly appreciated.

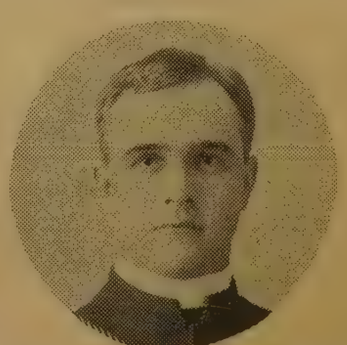
MRS. GAILLARD STONEY.
2130 Lyon Street, S. F.
Correspondent.

ORDINATION.

On Sunday, May 14th, in St. Mark's Church, Berkeley, the Rev. Cecil Mortimer Marrack and the Rev. Wilfred Reginald Haughton Hodgkin, Deacons, were advanced to the Priesthood by the Rt. Rev. William Ford Nichols, D.D., Bishop of California. Morning Prayer was said at 10 A. M. by the two Deacons. At 11 A. M. the service began with the confirmation of forty-five candidates, presented by the Rev. Edward L. Parsons, Rector of St. Mark's. In the ordination service the sermon was preached by the Rev. B. M. Weeden, Rector of St. Luke's, San Francisco, and we append a synopsis of the sermon. The Gospel was read by the Rev. George E. Swan, formerly Rector of the parish, and the Epistle by the Rev. E. L. Parsons. The Rev. Messrs. Parsons, Swan and Weeden joined with the Bishop in the laying-on of hands, the Bishop being Celebrant in the Eucharist.

At the conclusion of the service the Rector and Mrs. Parsons entertained the Bishop and clergy at luncheon.

The Rev. Mr. Marrack becomes Senior Curate at St. Luke's, San Francisco, where for a year past he has been Junior Curate, and the Rev. Mr. Hodgkin remains as Curate of St. Mark's Berkeley.



REV. H. H. POWELL HONORED.

At the Commencement in Berkeley on May 16th the University of California conferred the degree of Doctor of Philosophy upon the Rev. Herbert H. Powell, M.A., B.D., of Santa Clara. This is the culmination of five years of graduate study in Semitic languages, history, and religions. Dr. Powell's earlier training

(Continued on page 12.)

MISSIONARY COMMENT

MISSIONARY TOURS.

To the man—clerical or lay—who is skeptical or doubtful as to the need of and the readiness to receive men who bear the message of the Gospel to the distant and isolated groups of people scattered throughout the Dioecse, the best answer is "Come and see." A tour throughout the southern end of the convocation of San Jose was recently undertaken by two rectors of well-to-do parishes. At the suggestion of the Bishop and Archdeacon, who were about to make their annual tour of that portion of the convocation, the plan was made that the rectors should start two days ahead, visiting and preaching at certain centers, and join forces with the Bishop and Archdeacon three days later to finish the tour together. This plan was carried out with the exception that one of the rectors had to cut short his tour after two days to return to his parish for a funeral service. In this tour some eight or ten missions were visited—some, indeed, not regularly organized missions, but places where people gladly assembled to attend a service and iisten to the message of God's Church The effect of this tour upon the rectors referred to was exhilarating. Both of them were ardent believers in missions before they went, but the face-to-face and eye-to-eye contact with the field at large and the missions themselves gave a different meaning to missions. The gain to them was *intelligent enthusiasm.* To preach about missions from a knowledge gained by reading or listening to addresses is one thing, and good as far as it goes; but to go to your people after having seen eye-to-eye is to speak with that authority and conviction which alone first-hand knowledge can give. This plan has been tried in past years with one or two other rectors, and in every case an intelligent enthusiast was won to the cause of missions. One of the deepest impressions made on one of the rectors on that recent tour was the broadness of the lines and the policy which guided the missionary campaign of the Diocese. In the issue of April 1st we called attention to the whole plan of the missionary work of the Diocese, and the statesmanlike character of its "plan of campaign." To every rector who may question this statement we say, "Come and see."

DEPUTATION WORK.

The evolution of the plan of having one or two rectors accompany the Bishop and Archdeacon on annual trips has come to us in the recent suggestion of the Bishop to the different convocations for, what he called, "Deputation Work." It is the carrying out on a larger and more systematic scale the visitation of the missions and isolated communities by groups of the clergy at stated periods throughout the year. This plan we commend most heartily, and it is most gratifying to have the reports from the three convocations stating that the scheme was cordially approved and endorsed. The plan is that each of the Deans of Convocation shall organize missionary tours within his jurisdiction and secure the services of two or more clergy to accompany him, planning to stay several days (between Sundays at least) and carry on mission services of preaching and teaching. Their work is to be augmented by the distribution of literature, special singers, and, if possible, house-to-house visitation. No suggestion has come to us of late years which seemed so freighted with splendid opportunities and possibilities. It will do more to raise all the money we need for missions than anything that has yet been proposed. We do not mean that more money will be raised from the mission fields, though that may result, but that every rector who goes back to his parish will be himself a live missionary, telling of things he knows and has seen. It is a truth often spoken, but not wholly believed, that the well-to-do churches in strong centers *need the mission field and its touch more than the mission field and its missions need the strong churches.* Every doubting man who heretofore has made such a pilgrimage has returned uttering a revision of the well-worn phrase, and saying: "I came, I saw, and I was conquered." We sincerely hope that the action taken at each of the convocations will speedily be put into active preparation of plans for such tours, and at such times as may be most helpful. We will await with eagerness the first report from this new endeavor.

APPORTIONMENT

It is most gratifying to note the improvement in the offerings of the churches for Church Extension. The returns for most of the parishes show that a full proportion of the apportionment has been met up to date, and with some it has been exceeded. All this bears evidence of the awakened interest of the churches to their missionary obligations. It likewise bears testimony to the untiring efforts of our Bishop, who, under the most discouraging circumstances in the past, never swerved from his optimistic view-point, but kept hammering away, converting a priest here and there to the sanity of his policy, until the fruitage of a good harvest is now in view. We must take things one by one in California, and place them solidly upon an intelligent basis, and then they run themselves. We plead for a further emphasis on the apportionment for General Missions. The financial year is drawing to a close—we do not occupy the place we ought to or want to occupy. Again may we urge that at least *one* offering should come from every parish for General Missions for this year.

REV. H. H. POWELL.

(Continued from page 11.)

was had at the Theological Seminary in Virginia and the George Washington (formerly Columbian) University, from which he received the degrees of Bachelor in Divinity and Master of Arts, respectively. He was ordained deacon in 1900 by the late Bishop Whittle, of Virginia, and priest in the same year by Bishop Talbot, of Central Pennsylvania. Immediately after his ordination he came to California to take charge of the department of Old Testament languages, history, and literature in the Church Divinity School of the Pacific in San Mateo, which post he still holds. Soon after his arrival he took up further study in the department of Semitic languages in the University of California, and two years ago, in recognition of his scholarly attainments, was appointed Emmanuel Fellow in Semitic Languages in that university, which honor was repeated last year. His doctor's thesis was on "The Supposed Hebraisms in the Grammar of the Biblical Aramaic." It is a critical study in comparative Semitic philology, and will be published in the near future. Dr. Powell's work in the university was under the direction of Professor Max L. Margolis, Ph.D., one of the ablest authorities on Semitic philology in the United States. An additional honor was conferred upon Professor Powell this year in that he was appointed one of the Commencement Day speakers. This is the first time a graduate student has been appointed to speak at the University of California Commencement. The subject of his address was "The Place of Research Work in the University."

For the past two years Professor Powell has been residing in Santa Clara,

where he is in charge of the parish of the Holy Saviour. He and Mrs. Powell expect to leave early in June on a vacation trip to the East, where he will visit old friends and enjoy a much-needed rest.—San Jose "Mercury."

SUNDAY-SCHOOL COMMISSION.

The regular May meeting was held on Wednesday, March 24th, with seven of the nine members in attendance. There were three matters discussed which are of especial interest and importance,—first, Professor Moulton's lectures; second, the correspondence reading courses; third, the curriculum and exhibit.

As to Professor Moulton, it is now definitely arranged that he is expected to arrive in California on Friday, November 17th and to give four weeks to lecturing under the auspices of the commission in California, one week to be given to San Francisco, one week to Oakland and Berkeley, one week to various points within reach of San Francisco, and the fourth week in Los Angeles. For these lectures, or some of them, a small admittance will be charged, and we confidently expect to be able to have large audiences to greet this most able man. Further details will appear from time to time.

As to the correspondence courses, favorable reports were made. The plan is to put each course under the leadership of a competent person, and leave the working out of the matter to the leader acting in conjunction with the Commission, and getting what books and supplies may be needed through the Commission. We have planned four courses and have been fortunate enough to secure competent leaders for all of these courses. Any person desiring to enter upon any of these courses is requested to write to the secretary of the commission, who is also office editor of this paper.

As to the curriculum and exhibit, reports were received showing that the proposed curriculum had run the gauntlet of criticism by the whole Commission. After some further criticism and amendment, the curriculum was adopted as the recommendation of the Commission, and the secretary was instructed to have the curriculum printed and to circulate it among the clergy and Sunday-schools of the Diocese. This will be done as soon as possible, and it is hoped that the curriculum will appear in the next issue of this paper.

As to the exhibit, we are able to say that it is slowly growing and is being increasingly appreciated. We have added to it a supply of the text-books and other material needed by those who may adopt our proposed curriculum, and we hope to be able to keep these things in stock, so that anything needed for this curriculum can be secured without the delay of sending East.

The matter of a field secretary was somewhat informally discussed, but we believe some progress has been made in the right direction.

We shall solve many a difficulty and avoid many a snare by fixing our attention, not so much on what is due to us as to what is due to others—especially to Christ.—Rev. R. F. Colton.

Holy Innocents' Church, Corte Madera.

AN ARCHDEACONAL FUNCTION.

On Tuesday, May 16th, the Ven. John A. Emery, Archdeacon of California, completed the twenty-fifth year of his service in the ministry of the Church. He was made Deacon by the Rt. Rev. William Ingraham Kip, D.D., on May 16, 1880, in St. Michael's Church, Anaheim, in what is now the Diocese of Los Angeles. Having come to the region of San Francisco in 1885, his whole ministry has been past in the Diocese of California. Since 1897 he has been Archdeacon of the Diocese.

The anniversary of the quarter century was most fitly celebrated by the consecration of the Church of the Holy Innocents, Corte Madera, of which we reproduce a picture. The money for the erection of this Church was raised almost entirely by the personal efforts of the Archdeacon, and the altar and chancel were erected as a memorial to Mrs. Heath, of blessed memory, who was the most efficient President of the Woman's Auxiliary in this Diocese. Into the Church also the Archdeacon has incorporated memorials of his own beloved who have passed on before. The Church thus stands for many associations closely linking the Missionary agencies of the Diocese. The Archdeacon has made his home for some years past in Corte Madera, and he was able to erect this Church as the first church building in the community.

The instrument of donation was read by the Warden of the Mission, Mr. H. S. Foote, Jr. The sermon was preached by the Bishop from the text, "There is a time to build up," Ecclesiastes iii:3, and contained a worthy tribute to the constructive ability so continuously displayed by the Archdeacon. Morning Prayer was said by the Very Rev. L. C. Sanford, Dean of San Francisco, the Rev. D. O. Kelley, the Rev. Hamilton Lee, and the Rev. E. M. W. Hills, Priest in charge of the Church. The Epistle was read by the Rev. H. Howitt and the Gospel by the Archdeacon. There were also present in the chancel the Rev. W. M. Bours, the Rev. George Maxwell and the Rev. Mardon D. Wilson.

At the close of the service the Bishop, on behalf of the friends of the Archdeacon in the Missions of the Cathedral Staff, presented to Mr. Emery a vestment case, fitted with all the necessary brushes, etc., to make a complete traveling equipment.

A most bountiful luncheon, served in the home of the Archdeacon, by the ladies of the Mission, made a very fitting conclusion of this memorable occasion.

Archdeacon Emery desires to return his hearty thanks to the friends in the Mission field who so kindly remembered his anniversary with gifts that will accompany him in his journeys up and down the Diocese.

DIOCESAN NEWS.

Modesto and Oakdale.—The Rev. W. E. Couper, in charge.—The work of the Church is very perceptibly stronger in Modesto than a year ago. Congregations are increasing in size. A Guild has been reorganized and is having regular meetings for work. During Lent there was at least one service every day and increasing numbers attended up to the end. The Easter services were the best in the knowledge of any now living here.

In Oakdale the work is decidedly progressing. While the communicants are few the services, now weekly, are well attended, taxing the capacity of the little church to hold them. There will be a confirmation class this month (May) and probably another in the autumn. A Sunday school of twenty-three has been gathered in three months.

Oakland.—St. Paul's Church.—Rev. Charles T. Walkley, Rector.—From the May number of the Record we quote as follows:

There is now no question that we shall have a new church. We have purchased the site and are assured that the whole indebtedness will be cleared off within a year. To raise the money necessary for the buildings the plan of the vestry is to secure subscriptions which shall be paid in five annual installments. The vestry has decided to keep the present Church Building Fund intact and put it into the building. The reason is that when the fund was created the present site of St. Paul's was in mind and we feel the money given heretofore has been for a church building.

The vestry desire this fact to be known. All money collected now, how-

ever, will be devoted to removing the mortgage and indebtedness from the site. Any money especially designated for building purposes will be so kept and used.

The vestry has also unanimously decided that every memorial in the present structure shall be used in the new church building. This will set at rest any uneasiness in the matter and we will ask the architect to provide space for such windows as we now have. The other memorials will of course be properly placed.

The Sunday School reached its highest mark during the month with an attendance of 182. The month of May will be devoted to a review of our year's lessons and our examination for the year will be held the last Sunday of the month. We are very much gratified at the interest shown in our school and we are positive that much good work has been done within the past year.

Trinity Church, Oakland.—Rev. Clifton Macon, Rector.—The Rector, accompanied by his wife, left for the East on May 23d for a vacation of two months. He will visit the Grand Cañon, Pittsburg, and Washington, D. C., but will spend the greater part of the time among his own people in Virginia. Mr. Macon was quite ill and threatened with pneumonia shortly before Easter, but he felt unwilling to relinquish his duties until after the Easter festivities. His parishioners hope he wll return benefited by his much-needed rest and change of scene. During his absence the Rev. Dr. Hall of San Francisco will officiate at the regular services.

Mr. Reyland, a member of the parish has been licensed as a lay reader by the Bishop. Although Mr. Reyland has been but a short time in the parish he has taken a very real and active interest in its work and has proved a most valuable and efficient helper in the Sunday School.

Mr. Doub, who has been one of the vestrymen of Trinity Church for a number of years, was confined to his home for some time by sickness. His many friends are glad to welcome him back again in his old place in the house of God.

San Francisco.—All Saints' Church.—Rev. W. E. Hayes, Rector.—The installation of the Rev. W. E. Hayes as the first Rector of the new Parish of All Saints, San Francisco, took place before a large congregation on Sunday morning, May 21st, and was an impressive ceremony to the young Parish.

The Archdeacon, in the absence of the Bishop of the Diocese, made the installation and preached an instructive discourse to a large congregation on their responsibilities and duties, urging all to be faithful and to rally round their new leader, and predicting for the new Parish a promising future.

At the close of the service the handsome donation of $500 was handed the Treasurer from the new Rector in loving memory of his brother.

Following the installation service, on the evening of the 25th of May, the ladies of the Parish gave a reception to the Rector at the residence of W. H. Dick, 153 Buena Vista avenue, to which a large assemblage gathered to welcome and rejoice together, and during the evening the Senior Warden in a few appropriate remarks presented to the Rector of St. Luke's, Rev. Burr M. Weeden, a gold watch and fob as a slight recognition of his loving and devoted interest in the Parish since its organization as a Mission, and through him their appreciation to his people of St. Luke's of their generous liberality, which has brought this new Parish to the front, to which Mr. Weeden made a feeling and touching response.

A meeting of the congregation is called for the 29th inst., at which plans for enlarging the Church will be laid before the people for their consideration, and it is expected that the change will be adopted and the work comenced at an early day.

All Saints is certainly forging ahead and we are glad to note its activity and hope it will go forward to a bright and brilliant career.

San Rafael. — Hitchcock Military Academy. — Rev. Charles Hitchcock, Rector.—On Wednesday, May 10th, the Bishop visited San Rafael and confirmed a class of eight cadets at the parish church. The choir kindly attended and added greatly to the beauty of the service. The Bishop's address will live long not only in the memory of those whom he confirmed, but also of all those who were present. Leaving the church he drove to the school and we had the pleasure of his company at the school dinner, after which he spoke a few happy words to the cadets and wound up by asking for a half holiday. All were disappointed that Mrs. Nichols could not accompany him and we shall hope to welcome her next year.

WOMAN'S AUXILIARY TO THE BOARD OF MISSIONS.

CALIFORNIA BRANCH.

President—Mrs. James Newlands, 2902 Clay Street, San Francisco.

Secretary — Mrs. A. M. Lawver, 2304 Franklin Street, San Francisco.

Treasurer—Miss L. J. Gibbs, 3525 Washington Street, San Francisco.

Please note above change of Mrs. Lawver's address.

There will be no Diocesan meeting in June.

Parish Branches are requested to appoint without delay a special officer as collector and treasurer of the united offering in their several parishes and to report names and addresses to Miss L. J. Gibbs, 3525 Washington street, San Francisco. Six branches only have announced their appointments and it is very desirable they should be made before our people separate for vacation.

The Auxiliary's quarter century in the Diocese wound up very happily at the 25th annual meeting in St. Paul's Church, Oakland, on the 24th of May.

The beautiful service and the valuable sermon of the Rev. Dr. R. H. Starr were pitched in the same key—St. Paul's hospitality had only extra expressions to fit the occasion and St. Paul's growing strength.—The annual meeting in the P. M. brought together interesting reports and speakers and a very interested audience. The official report will give details in next issue.

A letter mailed in Tokio tells of the comfortable voyage of Miss E. T. Hicks and the Rev. R. E. Armstrong, missionaries en route to Manila; of the early celebration on Easter morning, and of pleasant companions by the way.

IRVING INSTITUTE.

Of late the days at Irving Institute, the oldest established Church school in the city, have been unusually interesting ones, as is shown by the following:

CALENDAR.

At St. Luke's Church—Sermon to graduating class, Sunday, May 7, 1905, at 11 o'clock A. M.

At Irving Institute—1. Under graduate exercises, May 9th, at 2 P. M.; 2. Exercises of primary department, May 11th, at 2 P. M.; 3. closing concert, May 12th, at 8:15 P. M.; 4. senior class day, May 16th, at 2 P. M.

At Golden Gate Hall—Commencement exercises of the class of 1905, Thursday evening, May 18th, at 8 P. M.

Rev. B. M. Weeden's sermon to the graduating class was one truly appreciated by the entire congregation of St. Luke's, and each earnest word will be treasured by the graduates.

The closing concert was given at the school on Friday evening, May 12th. An audience of two hundred and fifty was enthusiastic in its praise of the talented and self-possessed young performers, as well as of their excellent training by Miss Florence Guppy and Professor Herman Genss, apparent in each instrumental and vocal number.

We especially noticed the work of the child pianist, Miss Jeunesse Butler, who, although barely thirteen, gave "Weber's Invitation to the Dance" in a wonderfully brilliant manner. Misses McIntosh and Hecker sang with pure and beautiful tone; Misses Taylor, Deeble, Barnes, Bogart, Simkins, Taylor, and Eichbaum acquitted themselves with decided credit.

The senior class day, May 16th, was a notable occasion. Decidedly worthy of honorable mention was the debate. The subject, "Resolved, That the growing power of Japan is a menace to the United States," was handled in a masterly manner by the five members of the class, and great credit is due Miss Estelle Guppy for admirably training the debaters.

The Commencement exercises were held in Golden Gate Hall and were most enjoyable from beginning to end.

The Bishop, who has always been present on these occasions, was unfortunately called away, but the Chaplain of the school, Rev. B. M. Weeden, kindly made the opening prayer, gave a few timely words of advice to the graduates and pronounced the benediction.

Henry Morse Stephens, University of California, made a happy address, the burden of which was a plea for the play of imagination, or pursuit of the ideal mingled with the acquiring of practical knowledge.

There was a delicate yet masterly ren-

dering of Schubert's Fantaisie, F. Minor, by Miss Florence Guppy and Professor Herman Genss, which was listened to with rapt attention by the large audience, and Miss Selma Hirshberg's violin solos brought forth storms of merited applause.

The choruses by twenty-five members of the musical department was a charming new feature on the program. The girls, themselves fair flowers, stood back of a bank of brilliant roses, pinks and lilies; the seniors were a little in advance and over them hung the class motto "We win because we think we can," worked out in field daisies. The sight was a goodly one and fair enough to stir the heart of the veriest pessimist. Then the singing was excellent, a joyous tribute to flowers and commencement day.

The presentation of diplomas by Mr. George Herbert Kellogg, and the benediction by Mr. Weeden closed one of the most successful Commencements in the long annals of Irving Institute.

Rev. Mr. Church, of blessed memory, the founder of the school, rests in Paradise, but his noble labors are bearing fruit in the school where no pains are spared to train girls to be noble Christian women, as well as diligent scholars.

CLOSING EXERCISES OF ST. MARGARET'S HALL, SAN MATEO.

They began on Saturday afternoon, May 20th, with the Junior entertainment at 3 p. m., consisting of piano solos and recitations, both individually and in concert, concluding with "The Holy City." Included in this program were essays by the three Seniors, Misses Ethel Palmer, Anna Hurd, and Anna Walker.

The commencement concert was on Saturday evening, and consisted of two parts, the first part being rendered by the young ladies and the second part by the teachers of music in the school.

On Sunday morning the whole school, including alumnæ, attended the Church of St. Matthew, where the Rector, the Rev. N. B. W. Gallwey, preached the commencement sermon.

On Monday morning at 10:30 o'clock the commencement exercises proper were held in Froebel Hall. The Rector made the opening prayer. Interspersed with vocal and instrumental music, addresses were made by Mr. Geo. W. Dickie on womanhood, pleading particularly for heart education; by the Bishop of the Diocese, who presented the diplomas to the three graduates, adding some appropriate remarks as to the ideal of the true woman; by the Rev. Mr. Gallwey, who urged all to live up to their high ideals, saying that the influence of woman largely shapes the destiny of the land.

SEAMEN'S INSTITUTE.

On Easter Monday a very fine entertainment was given in the Alhambra Theater for the benefit of the Seamen's Institute, under the patronage of Admiral and Mrs. McCalla of Mare Island, and the ladies of the Sequoia Club.

The sum of $300 was cleared as a result of the evening's success, for which we have to thank Admiral McCalla, who kindly brought the band from the island to furnish the music for the evening—a courtesy that was greatly appreciated; also the kindness of the officer in charge at Goat Island for sending a company to drill.

Owing to the earnest work of Miss Sperry, who had charge of the program, and to the untiring efforts of Mr. Douglas Fox, as well as to those who entertained, an exceptionally enjoyable evening was spent.

On Saturday, the 13th of May, the second cricket match of the season was played in Oakland by the Seamen's Institutes vs. Mr. Arthur Wilding's team.

These matches will take place every Saturday afternoon during the summer. Last year they were played near Oak-street station, tea being kindly furnished on the grounds by the Rev. Mr. Walkeley of St. Paul's, Oakland.

Ladies from both sides of the bay attend, making these matches occasions for lively little social gatherings, which are keenly enjoyed both by those from the ships and the landspeople.

On the second Sunday in May a choir composed of the following ladies from St. Luke's: Mrs. L. Monteagle, Mrs. R. Pell, Mrs. Galindo, Miss E. Stocker, Miss C. Russell, Miss Moody, Miss Sabin, Miss Ruth Powers and Miss Chamberlain of Oakland, also Mr. Russell, joined the Rev. Mr. Digby and a number of apprentices at the Marine Hospital.

They visited all the wards and sang in each a number of hymns and Easter carols, in some instances the hymns being favorites chosen by the men. The singing was so evidently enjoyed that the ladies promised to repeat it the fourth Sunday of every month.

The work of visiting the Marine Hospital and holding service is an extra duty assumed by the Institute, and the assistance given by these ladies was greatly appreciated.

Last Wednesday the concert was given by Mrs. Powers of St. Luke's Church, and was an unusually good one.

These weekly concerts, each port tries to make as attractive as possible, for "Jack" is often many months at sea without amusement.

Many new avenues of this work have been opened up during the past few years, an important one being the "open air services" on Sunday evening after chapel.

The Chaplain, during the singing of a hymn, hangs in view a Biblical picture. After the hymn is finished he calls upon some one to tell him what it represents, thus securing the interest of his hearers and sending home the lessons he has to teach.

These meetings are most encouraging, but help is greatly needed, and the Chaplain, who is a member of the Brotherhood of St. Andrew, would tell the Brotherhood that in this field "the harvest is rich and the laborers are few."

We are greatly indebted to Dr. Bloomer, Dr. McNutt and Dr. McDonald for their valuable assistance in delivering the lectures each Thursday evening on "first aid to the injured."

This is a most important branch of the work and the necessity for such instruction to the sailor especially must appeal to all. Many an instance has come to light where a sufferer was saved from being a cripple for life, or his life saved by the timely help of a captain, mate or A. B. who attended these lectures.

It is the aim of the Mission to visit every incoming and outgoing ship and to hold a service on board—sometimes in the forecastle at other times in the half-deck and often in the cabin—to which all on board are invited. A fine showing they make, too, and few services are more hearty or gatherings more inspiring, as many a farewell letter from lads on board can testify.

Some of the duties of this Mission have been touched upon in the above paragraphs, but help, much more help, is greatly needed, for at present justice cannot be done to any one part of the work.

M. A. W.

A NICKEL FOR THE LORD.

Yesterday he wore a rose on the lapel of his coat, and when the plate was passed, he gave a nickel to the Lord. He had several bills in his pocket and sundry change, perhaps a dollar's worth, but he hunted about, and, finding this poor little nickel, he laid it on the plate to aid the Church Militant in its fight against the world, the flesh, and the devil. His silk hat was beneath the seat, and his gloves and cane were beside it, and the nickel was on the plate—a whole nickel.

On Saturday afternoon he had had a gin rickey at the Queen's, and his friend had had a fancy drink, while the cash register stamped thirty-five cents on the slip the boy presented to him. Peeling off a bill he handed it to the lad, and gave him a nickel tip when he brought back to him the change for the bill.

A nickel for the Lord and a nickel for the waiter!

And the man had his shoes polished on Saturday afternoon, and had handed out a dime without a murmur. He had a shave, and paid fifteen cents with equal alacrity. He took a box of candies home to his wife, and paid forty cents for them, and the box was tied with a dainty bit of ribbon. Yes, and he also gave a nickel to the Lord.

Who is this Lord?

Who is He? Why, the man worships Him as Creator of the universe, the One who puts the stars in order and by whose immutable decree the heavens stand. Yes, he does, and he dropped a nickel in to support the Church Militant.

And what is the Church Militant?

The Church Militant is the Church that represents upon earth the Church Triumphant of the Great God the man gave the nickel to.

And the man knew that he was but an atom in space, and he knew that the Almighty was without limitations, and knowing this, he put his hand in his pocket and picked out the nickel and gave it to the Lord.

And the Lord being gracious and slow to anger and knowing our frame, did not slay the man for the meanness of his offering, but gives him this day his daily bread.

But the nickel was ashamed, if the man was n't.

The nickel hid beneath a quarter that was given by a poor woman who washes for a living.—G. F. Raymond, in the Toronto Star.

(Concluded from page 9.)

hausted, they were allowed to remain until cured, and were all deserving. Four clergymen or members of their families have received treatment free of any charge. Length of time from four months to two weeks. All have occupied the best rooms, and in the case of one a special nurse was furnished for three weeks. Many expensive medicines were used by these patients, and in one case a large amount of oxygen was used for which the hospital paid. It is estimated that $1,000 would not reimburse the hospital for the care given in the above-mentioned cases. To enable the Board of Directors to carry on this truly great work, less than $200 was received last year from all the Churches in the Diocese.

What a clearing of the way for greater usefulness would be made for our institutions, if those who are in a position to know whereof they speak would see to it that at least the Church shall know of the good work that is being done by her representatives. Many a person would doubtless give more for charitable work if they could be assured that their gifts would, through the fostering care of some reliable institution, really reach the kind of cases they desire to help. If our clergy would make clear to their people the nature of the work that is being done by our Hospital, gifts, small and large, would flow for the work, as tears do flow in sympathy for suffering and want.

The time recommended by the Diocesan Convention for the taking of such a collection is on the Sunday nearest St. Luke's Day (October 18th) in each year.—St. Peter's Parish Report.

CLERGYMEN'S RETIRING FUND SOCIETY.

The semi-annual meeting was held May 12th at the Church Missions House, New York. The reports of the treasurer and financial secretary showed the last half year to have been the most encouraging in the society's history, the receipts having been $15,825.97, and a net increase in the capital fund secured of $14,205.37, so that it has now reached the sum of over $225,000. Thirty new members have been enrolled and eleven of the old members have increased their interest by additional payments. There is marked evidence of improvement in sentiment among the members and others as to the prospects of the society and the increasingly large benefits it is offering and securing to the old clergy. The Rt. Rev. the Bishop of Long Island was elected president of the society, and the office of the treasurer was removed from No. 175 Ninth Avenue to the Church Missions House, No. 281 Fourth Avenue, New York, to which address all communications for the treasurer, Mr. Elihu Chauncey, or the financial secretary, the Rev. Dr. Henry Anstice, should hereafter be addressed.

The English Church Army, which kept its anniversary the other day, received an income during the past year amounting to $890,000.

MISSIONS.

Having had the honor of being elected a delegate to the Missionary Conference by the last Diocesan Convention, I regret very much that at the last moment I was unable to make arrangements to go to Salt Lake.

It was but natural that I should have been giving lately much more thought to Missions than had been my wont.

The first thing which struck me is the number of church-going people who go out of their way to state that they do not believe in Missions. This is not confined to our branch of the Church. Easter morning, as I was walking home after early service, I was stopped by a socially very prominent Roman Catholic, himself back from early mass, who complained of the sermon on Missions (which a young Irish priest had just delivered) stating that he did not believe in Missions.

If he meant that he did not believe in one sect of Christians going at another with hammer and tongs and fire and water to prove that sect No. 2 was sure of perdition and that salvation only existed in sect No. 1, then I heartily agree with him.

Truth must be one and the same, yet we must remember that there are millions upon millions of eyes looking from millions of different angles and viewpoints; some not being able to see at all without the use of glasses; and if we consider how differently we are affected by such a tangible thing as color, we may not be astonished that we hold such different and divergent views about such an abstract subject as truth. Mission, in its broadest sense, the publication of the great teachings of our Master to the world, even to letting the different eyes exaggerate the importance of this or that saying; so long as they respect other people's eyesight and do not want to force everyone to wear the same glasses, Mission is the very essence of Christianity, and one might as well try to make wine without alcohol as a Christian without the missionary spirit.

In one case one has a product of the vine, call it jam, preserve or what you will—it is not wine. In the other case one has a product of religion, for no one will deny that a person can lead a very religious life and not believe in Missions, but no one can affirm that the spirit of the teaching of the Master has fermented and borne fruit in such a person—that such a one is in fact a true Christian.

That abuses have occurred under the name of Missions reflects not on the essence but on the execution. The greater the ideals, the greater the excesses committed in their names. All religion is open to such indictment, and as to liberty, it is sometimes to be wondered if we even understand the meaning of the word.

To return to our first comparison, is it supposed for a moment that if the production of all alcohol could be stopped for a period of years, mankind would have made any

(Continued on page 17.)

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532 CLAY ST., SAN FRANCISCO

A FREE BED FOR ST. LUKE'S HOSPITAL.

A band of about twenty girls from six to twelve years of age are working quietly and systematically to gather the money necessary to establish a free bed in our Church Hospital. They are under the leadership of Mrs. Kate W. Kirk, 2615 Octavia Street, San Francisco, and have worked together for over a year.

They have the approval of the Hospital authorities, and are working to secure subscriptions of ten cents a month from as many persons as possible. They desire to increase the number of subscribers, and take this method of asking any who are interested to the extent of ten cents a month to send names and addresses to above name and address. We cordially commend this effort to all who may read this notice. We would add, however, that this is only one of several plans looking to the same end, and we hope very soon to be able to chronicle the establishment of a free bed in the Hospital through the successful culmination of these various plans.

progress? Even had wine making become a lost art, it could not but be rediscovered and the problem would have to be faced anew. So if we can imagine a church so lethargic and decayed that the missionary spirit seemed to be entirely lacking, some breeze would be sure to kindle the dormant ashes and the missionary fire might burn even to excess.

All that has been said till now would apply equally to any group of Christians. In the folowing remarks I will restrict myself to what seems to me an overlooked need of our Church in the missionary field:

Holding the peculiar position of being the only church with catholic traditions which has been saturated with the spirit of Protestantism, it is not to be wondered that a great majority of our people should look with disfavor upon religious orders and that celibacy of the clergy should be to many as a red flag to a bull.

In countries where military service is compulsory, restrictions are put upon the marriage of men in the ranks, and in most countries which recruit their army by voluntary service the man who enlists knows that he will only be free to marry under certain conditions. Why should not the man who wants to enlist in the missionary army submit himself to some such restriction? Why should we not have, not a religious order, but some missionary society on the lines of the Brotherhood of St. Andrew, which would be composed entirely of unmarried men who would promise their services to Missions for a period of two or three years?

I am not saying that there are not places which the married man cannot fill to better advantage than the single man, but I do say that, in our missionary field, be it in our crowded cities, in our sparsely populated country districts or in foreign countries—there are many places where we need single men and I know of no place where we need them more than in this missionary district. E. D. BEYLARD.

MR. ROCKEFELLER AGAIN.

Editor Pacific Churchman:—

I do not agree with your editorial of the 1st instant. From much that it contains no Churchman would dissent. But to the application to the Rockefeller gift or to similar gifts I decidedly object.

In the first place, how are you able to determine whether or no Mr. Rockefeller's money is smeared by the corrupt use of power? We live in a land of law and order, where, in theory at least, no man is prejudged, and every man is presumed to be innocent until proved to be guilty. There are methods, too, through which an accurate judgment can be reached. But, when pinned down to the fact, what do you or I know about Mr. Rockefeller? So far as the elements of fair judgment are before me, he may be one of the best men in the United States. I am quite aware that there has been much clamor over Standard Oil management, and it is now being subjected to legal tests. Suppose we suspend criticism until the statements made are divested of immaterial and extraneous matter, and the ultimate truth incorporated into decision. This would be consonant with experience, with the civilization of the age, and with that soundness of mind which, in its relation to judgment, St. Paul has so powerfully described.

In the next place, when, if ever, the Standard Oil Company has been convicted of illegal acts, which are usually immoral, the question will still remain, unless formally included in the investigation, of the extent to which Mr. Rockefeller is personally involved. And, if he be identified with any violation of the Moral Law by the spoliation of communities, the further question will still arise—where did the money given to the American Board come from—was it a part of Standard Oil dividends or the result of other and legitimate investments?

I do not presume to sit in judgment upon Mr. Rockefeller or any other man, rich or poor, in advance of proper charges, relevant and material evidence, and deliberate conclusions. But I go further and say that there are many conditions, under which money from tainted sources should be received and distributed by Christian organizations. Take the extreme case of the spoils of a thief, a highway robber, a burglar, a forger or an embezzler. It may be assumed that there *are* instances in which restitution is impossible. Suppose money, taken in this way and in this situation, is offered to a charitable society or to a parish—should it be refused? I think not. The money itself is a mere circulating medium, which can be exchanged for shelter and food for the destitute, for medicine and attendance for the sick, for good books and for the services of good men, in the propagation of truth and the improvement of the race, collectively and individually. It is not infected with the germs of crime. It is the "love of money," not money itself, that is "the root of all evil." Why, if the opportunity comes, should it not be beneficially employed?

The Church should guard the poor, but should not repudiate the rich. It has its visible and its invisible aspects, connected it is true, but it is in practical business, in a higher sense, and still just as truly, as a commercial house or a bank. It needs money in order to help the bodies and the souls of men. What are the great cathedrals of Europe, the magnificent edifices in the United States, consecrated to Christian work, but the massive results of giving, not only by the lowly but by those who fill the more influential stations in life! If every dollar in these numerous investments for humanity could be traced, how many would be found to represent meanness, avarice, foul dealing, vice or crime! If a gambler wins a million at Monte Carlo and sends a hundred thousand to a rector and a vestry, should it be refused? Surely not. The gift may have originated in conscience, in fear, in a false conception of barter, but that is a matter between the gambler and his God. It does not condone his moral guilt, no portion of which attaches to the ecclesiastical body that is thus enabled to work the better for righteousness.

The argument against the acceptance of Mr. Rockefeller's gift, pushed to its logical outcome, would require the destruction of every church edifice and philanthropic structure in the world, in which the dollars of the unclean had been consciously spent. It would require the ceremonial of the Church and its dignitaries to be discarded, and the successors of the apostles and their flocks to go through the streets and highways literally "without purse or scrip," as Christ sent forth His disciples. This is not what Christ meant. What he did mean, and enforced by example, was pure lives, humility of soul, the uplifting of the poor and the degraded, simplicity of teaching, the original equality of men before God, sincerity of conviction, the ascendancy of spiritual conceptions, the endurance of suffering without complaint, the altruism which flows from perfected individual character.

Money is not itself polluted by the fact that it was dishonestly acquired. The Church is not polluted by its acceptance when it legally belongs to the man who gives it. It does not thus fall a victim to contagion. It does not thus endorse the sinner nor become his tool. If the power of wealth is the great evil of modern times, the proper application of parts of that wealth is in the nature of a remedy. The Old Testament is full of illustrations of these truths. The New Testament is equally decisive.

In my humble opinion, your argument will not stand the test of analysis. I wish Mr. Rockefeller, Mr. J. Pierpont Morgan, Mr. Andrew Carnegie, and all other plutocrats would give the tenth or any larger proportion of what they have for the propagation of Christianity. I for one would make no enquiries, in that connection, as to their personal godliness, and I do not believe the best thinkers and the most effective workers in the Church would feel themselves humiliated by the consequent extension of the Kingdom of God, which, among other operative causes, is largely due to donations, no matter in what motives they originate nor by what processes the capacity to make them was acquired. Sinners may be converted by the legitimate application of their own means.

Subserviency to wealth, discrimination between the rich and the poor, wherever it exists, is a vice. But, though it be true that this vice can sometimes be discerned in priest or layman, that fact does not and should not emasculate the Church, which, presumptively, has the brains and the spiritual perception to employ but not to be purchased by contributions to the cause of Christ.

HENRY E. HIGHTON.

Honolulu, May 10, 1905.

[We think that a careful second perusal of our Editorials will show that we have touched upon every point raised by our correspondent except one. That is in reference to "judging others." We desire to point out merely that not only have we a right to judge others but that the whole organization of society is founded upon such judgments. Christ's teaching is the reminder to us of the fact that the same standards by which we judge others will be made the basis of judgment upon ourselves. It is hasty and wanton judgments that are condemned. The Editors.]

LITERATURE OF THE DAY

A Little Garden Calendar for Boys and Girls: Albert B. Paine. (The Altemus Company, Philadelphia, $1.00.)

This book is the execution of a very happily devised idea, well and cleverly carried out. In the most pleasant, easily understood, perfectly natural way, the author tells the story of plant and flower from month to month, how to watch and further their growth, with much instruction as to nature and characteristics of plant life. The teaching is made clearer by illustrations taken from excellent photographs. Further, there are some quite good fairy stories to lighten the more solid pages. It is a very delightful book and to any youngster fond of gardening it would certainly prove a great treasure. Even the grown-ups might learn a thing or two from it, supposing they were willing to learn in a proper spirit of humility. H. H.

The Aftermath of Slavery: W. A. Sinclair, M. A., M. D. (Small, Maynard & Co., Boston, $1.50 net; postage, 12 cents.)

The story of the author is told in the biographical note and introduction by that veteran writer, Col. Wentworth Higginson. Born in slavery, when the time of freedom came, his mother somehow managed to educate him, and in the end he made his way from one college to another till he won, and with great credit, the degrees which follow his name. He dedicates his book to "all Americans who believe that the flag shall be the symbol of liberty under law, and of equal rights before the law for all Americans." The purpose of the book is to vindicate the fitness of the negro for full citizenship, and it is carried out with great force and unmistakable ability. There is no windy declamation, but a calm aggregation of facts proving that the colored race has been of benefit to the country, both in peace and war; what the negro has done for his own progress, and what he needs and ought in fairness to have for his further development. If indeed the "Flag" is the symbol of liberty, it does seem somewhat anomalous and contradictory that any people living under it should be subjected to such restrictions and penalties as fall to the lot of the negro. Whatever may be the defects of the race, every member of it has, theoretically, equal rights to every other American, but "the rue has to be worn with a difference." Mr. Sinclair's book at any rate deserves careful reading and consideration. It may not be altogether palatable, but it is a distinct aid to the solution of a question which one day will force itself with an imperativeness that may not be denied or shirked upon both the makers and the administrators of the law in this land of equal rights and impartial justice for all the dwellers therein. H. H.

The Children of Good Fortune: C. Hanford Henderson. (Houghton, Mifflin & Co., $1.30 net.)

This author is already well and favorably known as a writer on this and kindred topics. He has the gift of putting his arguments in a way which arrests attention, for his style is both clear and convincing. The aim of life is to attain that good fortune which consists in so developing the whole nature as to produce that sum of contentment, of enjoyment of life, which arises, and can only arise, out of the persistent effort to live for the highest, and not to be satisfied with anything less than that ideal, expressed in terms of "true worth in social efficiency." And those who strive after this and come within measurable attainment of it are the children of Good Fortune. He has some true and telling things to say on the fallacy involved in what is termed "Conversion," but we are unable to follow him in his general teaching about religion. The book is a thoroughly sane and healthy one, and in these days of slippery, elusive morals—or, rather, of largely adulterated morals—such a voice as this, reiterating Tennyson's declaration that men "may rise on stepping-stones of their dead selves to higher things," deserves a very wide hearing and we earnestly hope that it may gain it.

H. H.

The Witness to the Influence of Christ: W. B. Carpenter, Bishop of Ripon. (Houghton, Mifflin & Co., Boston, $1.10 net.)

This volume holds the substance of the "Noble" Lectures, delivered by the Bishop at Harvard in the fall of last year. The witness he calls to the permanent and always growing influence of Christ is the nature of His teaching, the hold it has acquired and the change it has wrought in that conduct which Matthew Arnold defined as "three parts of life." The Bishop insists, and rightly, that the teaching of Christ was condensed into a few principles and that these were driven with unrelenting insistency into the minds of the Apostles and were the foundations upon which they built up the structure of their ethical and religious teaching. He points out, too, that the stream of tendency in these days is running strongly in the direction of Christ, that He is being more increasingly recognized, not only as the liver of a perfect life, but as one whose teaching has the power of touching the innermost springs of human action and of guiding them into right channels. But there is the external Christ, i. e. the issues of His spoken words preserved in the Gospels, and the spiritual aspect of Christianity operating upon an inward life and experience—"we have heard the witness of the voice without, which has been heard and acknowledged in human history; we have heard the witness of the voice within, which has spoken from the prolonged and constant experience of Christian souls: the voice of the Christ of experience has answered back to the voice of the Christ in history"—and in the last page or so the eloquent Bishop responds to the demand for proof, for absolute certainty, with the declaration that the end will reveal to every soul that in the world's evolution the one law—life and love—have been those unfolded to us in Jesus Christ Our Lord. The religious literature of the day bears its witness in the multiplicity of books about Christ to the desire, at least, of the many for clear and reasonable representation of His teaching, and of its effects. Bishop Carpenter's book realizes these conditions and we hope it will be widely and carefully read. H. H.

"Frenzied Finance," in the June number of **Everybody's,** is not only more exciting, but much more exciting, than ever—the very center and pivot on which his long story revolves. And if that is not thrilling enough, there is the Beef Trust on the gridiron, and the furnace here also is seven times heated. There are good stories also, and some very remarkable pencil drawings of the Hudson River by V. H. Bailey. H. H.

The Nineteenth Century and After, for May, has some very interesting articles on those questions of the day which every one who reads will be glad to see. A paper on After-Dinner American Oratory is full of delight and good stories. "Then and Now," three or four pages of exquisite word-painting by Lady Napier, and not a single word on the war in the East. It is good to have a breathing spell. H. H.

Dr. William Dawson, at present very active in this country as an evangelist, has likewise made for himself a great reputation as a writer of English literature. His **Makers of Modern Prose** and **Makers of Modern Poetry** are among the foremost books of their class. His work, as an evangelist, takes color from this strong characteristic development of religious life on its intellectual, rather than the emotional side being his chief aim.

Thomas Whittaker has just published a new and cheaper edition of the **Hand Book of Biblical Difficulties,** by the Rev. Robert Tuck. The work includes a treatment of difficulties relating to moral sentiments, Eastern customs and sentiments and to the miraculous.

Thomas Whittaker has just published a new edition of **The Church Before the Court of Reason,** a concise historic argument on the claims of the Church, by the Rev. Dr. Edmund Guilbert of Southport, Conn.

All Books Reviewed in this paper can be obtained at lowest Prices at . . . "The New Book Store" 23 Grant Avenue

CATHEDRAL MISSION DAY NURSERY.

We are glad to take the following facts from the report of the Secretary covering the work of the first year of this most useful organization.

The purpose is to provide a comfortable place where mothers who are obliged to earn their own living may leave their little children during the day. It is open from 7 a. m. to 6 p. m. every day but Sunday. A uniform charge is made of ten cents a day for each child. It is quietly and steadily doing its chosen work; has the record of success without making much noise, and eminently deserves the help of all those interested in carefully and conservatively managed good works.

It was organized in March, 1904, largely on the initiative of the Rev. N. B. W. Gallwey, and with the cordial coöperation of the Rev. J. P. Turner, priest in charge of the mission.

At the first organization Mrs. Dibblee, of Ross Valley, was elected President and Mrs. J. G. Kittle, also of Ross, was elected Secretary.

A house was secured at 41 Ritch Street, and on May 9, 1904, the doors were opened, and the work has gone on steadily ever since. There are accommodations for perhaps a dozen children at a time, and at times the house has been crowded beyond its normal capacity. In the month of September 227 children were cared for. There is a resident matron, who has one assistant, and this assistant takes certain of the children to a nearby kindergarten. The matron also visits among the homes of the neighborhood as opportunity offers.

At Christmas time generous friends provided a tree and festival for the children, and from time to time generous donations have come to the nursery from friends. Of these gifts a full list will be published in the annual report.

Each month two of the twelve managers have volunteered to visit the nursery twice a week, thus assisting the matron by their interest and attending to any wants that may arise.

In February the management decided to set aside $300 for an extension fund, and to add to this five per cent of all money received thereafter.

The nursery has finished the year without seeking outside help and has lived within the amount subscribed and donated. It depends upon the kindness and generosity of its many friends for the continuance and enlargement of its work.

At the recent annual meeting Mrs. Dibblee declined reelection as President, by reason of poor health and of expected absence from home, and Mrs. E. L. Griffith, of Ross, was elected to that office. Mrs. Kittle was reelected Secretary.

We are glad to add our cordial commendation of this work, and to express the hope that it may be enabled through generous gifts to enlarge its borders so that it may more adequately meet the growing needs of the community, and may soon hope to have its own permanent home in a properly equipped building.

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Thomas Whittaker is publishing a unique and dainty edition of the "Sermon in the Hospital" by Ugo Bassi. Thomas Whittaker has in preparation the Bohlen lectures for 1905, entitled "The Temporary and the Permanent in New Testament Revelation," by the Rev. Dr. H. P. Nichols, Rector of Holy Trinity Church, New York.

Thomas Whittaker has issued a revised edition of the "Commentary on Romans" by Dr. James Agar Beet. This revision was made subsequent to his well-known work on the doctrine of last things, which created much stir among the Wesleyans.

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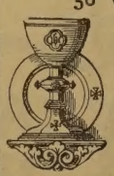

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Thomas Whittaker has become the publisher of the **Girl's Friendly Magazine,** the organ of the Girl's Friendly Society, and proposes to make the publication of general interest to all young women of the Church. A new serial, by Barbara Yichton, is now running through the Magazine.

Thomas Whittaker has become the publisher of the **Miniature Library of Devotion,** which is being issued to supply popular demand for classics in small form. "Selections from Bishop Taylor," "St. Augustine" and "St. Chrysostom," are three volumes of the series now ready.

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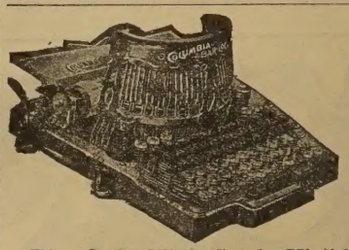

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